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CAUTIONS TO NONCONFORMISTS.

*To the Editor of the Baptist Magazine.*

No person who has carefully read the civil and religious history of England, from the accession of the Stuarts to the British throne down to the present time, can be ignorant of the fact, that the principles essentially connected with nonconformity have had considerable influence in determining events, and ruling the course of circumstances directly tending to restore and preserve the general rights of freedom in this nation. The avowal of this fact by *Hume*, puts it beyond controversy; his preposterous dislike of the nonconformists, and the supercilious scorn with which he treated their religion, show that his testimony must have been drawn from sources of indubitable certainty, so as to overrule the strong prejudices of his mind, and compel him to give honour to those whom he wished to deride. Not only at the period of the revolution of 1688, but long before that time, the friends of nonconformity, by the sufferings they endured, and the noble defence they were ever ready to make of the sacred rights of conscience, rendered important service to the national com-

munity, the benefits of which are even now very extensively enjoyed. Subsequent to the revolution, when religious despotism was despoiled of its power, the only security against its restoration was uniformly found to be the enlightened principles cherished by the worthy men who for conscience' sake took joyfully the spoiling of their goods, that they might leave to posterity the important privilege of worshipping God, not bound in the trammels of human traditions, but according to the rules of inspired truth. The direct and positive manner in which we stand indebted to them for the liberty we enjoy in religious affairs, is too seldom thought of, and too coldly remembered. To the noble stand made by the early nonconformists against reigning intolerance, we owe, under God, the favour of sitting quietly beneath our vine and fig-tree; for it was amid tears and groans and blood, in woods, in deserts, and in dungeons, that they suffered, and wrestled, and prayed with mighty energy, to secure for us the peaceful Sabbath, and the unmolested house of

prayer. In the present state of things, when all that intolerance can do is to shake the broken fetters which once bound those who refused to bow to the unholy dominance of interested priests, there seems to be some danger of bringing dishonour upon the cause for which our forefathers endured the scourge, by giving way to a spirit inimical to the principles which form its very basis. The extensive degree of liberty now enjoyed by those who, in England and Scotland, dissent from the established systems of religion, may possibly seduce them to pursue a course of conduct, and adopt habits of thinking, which they will find reason subsequently to regret. Times like the present do not occur for centuries; and if a faithful adherence to the positive duties now before them be fairly and devoutly exhibited, it is very probable that the relics of intolerance will be swept into the gulf of oblivion.

With your permission, I will endeavour to recall the attention of the Baptist denomination to a few leading particulars, which they ought especially at this period to keep in view. In doing this, I will take the liberty of mixing what I consider to be needful admonition, with argumentative illustration, that both ignorance and supineness may be corrected.

1. *Guard against the danger of confounding the claims of civil authority with the sacred rights of conscience.*

It is an axiom all ought to know and avow, that *religion* is of *God*. Its source is his revealed will; its foundation is fixed solely on his authority; its design is to restore the apostate souls of men to his image and favour. These being its exalted excellencies, Christians

need not be told that the meddling of mortals cannot interfere with it but to spoil its beauty, and debase its purity. In all things it enjoins and teaches, every man must give an account of himself to God, each bearing his own burden; so that responsibility of man to man in religious matters is demonstrated to be preposterously absurd, by simply referring to the nature of religion. The obviousness of this will be manifest, if it is considered that the doctrines of religion were revealed by the Spirit of God; that its blessings were procured by the mediation of the Son of God; that the laws it inculcates are the laws of God; the service it demands, the service of God; the rewards and favours it bestows, those which God only has power to give; and that the soul, in which alone religion is implanted and grows, belongs exclusively to Him. Such being the case, it must follow that the rights of conscience are too sacred and too high for erring mortals to control or regulate. Human legislation, therefore, in religious affairs, is an arrogant assumption of the prerogatives of God, and must in his sight appear criminally presumptuous. Christianity, as an *institution*, is in its nature as far above the sphere of the civil magistrate, as the heavens are above the earth; and they who presume to bring it down to the changing standard of human jurisdiction, commit against their Maker a grievous sin, by impeaching both his wisdom and goodness. The same is true when applied to the dictation of those who have assumed the name of ecclesiastics, the greater part of whom have been the slaves of avarice, and the abettors of cruelty, whose in-



fluence has generally turned to one point, namely, to make a gain of godliness. Tracing their history from the days of Constantine down to the present moment, whether they have belonged to the Catholics, the Greek church, or the reformed hierarchies, with them legislation has been little else but selfish extortion ; so that its tendency on religion and morals has proved far more odious and profane than the enactments of the civil authorities. Ecclesiastical legislation has ever been ready to introduce positive corruptions, or to defend them when existing ; and at the present time is notoriously guilty of the same sin, as must be well known to those who read and think. The worst dregs left by the Reformation, which began with Wickliff, and ended when the English Prayer-Book was finished, were those which vested human authority with the pretended power of dictating to nations and provinces what their religion should be, and punishing, by fines and extortion, those who thought it right to obey God rather than man. From thence, when neither hypocrisy nor uniformity could be secured, sprung the blasphemy of *toleration*, which, if the *man of sin* had never sat in the temple of God, showing himself to be God, would have been unmentioned and unknown. The authority that presumes to *tolerate* the mode in which man is to worship his Maker, might with equal consistency assume a right to tolerate men to breathe the air, or see the light ; for in both cases, the preposterousness of the assumption is the same, because God, who with sovereign beneficence gives the pleasant light, and preserves for the use of man the healthful air, is the same

God who sends from heaven the light of truth, and imparts to souls that seek him the living influences of his Spirit. Toleration, then, as a grant from man in things relating to the soul and God, is an abomination founded on the usurpation of divine honours and divine authority. Keeping these things in view, the path will be clear, leading to a plain and definite distinction between the rights of conscience, and the legitimate claims of human legislation, in perfect agreement with the Saviour's positive law on this subject: "Render, therefore, to Cæsar the things that are Cæsar's, and unto God the things that are God's." Human laws, to be consistent, must of necessity respect earthly things ; but religion is divine, and cannot submit to fallibility as a guide, or allow the ever-changing authority of man as its foundation. On this principle it will be manifest that human creeds and articles of faith—decrees of councils—decisions of synods and general assemblies—mandates of clerical convocations—papal bulls—religious acts of parliament, and royal writs for making bishops, &c., &c., &c., are mere spiritual lumber, more fit to be formed into an appendix to the *Koran*, than to stand as parts and rules of a divine religion, whose office it is to teach men savingly to know, and devoutly to obey, God.

Those, therefore, who adhere to the Bible as the only standard of faith and conduct in divine things, ought decidedly to protest against the whole system of human impositions, framed by the fallible dictation of uninspired men, whether of civil or ecclesiastical character.

2. *Beware of the seducing tendency arising from the peculiar*

*occurrences and legislative contentions of the present age.*

The time is evidently come, marked out in Scripture prophecy, when the corruptions of Antichrist are to undergo a public sifting in different parts of Europe; and the process has commenced in the British Empire. The rapid spread of principles opposed to the unjust domination of state religion, has reached one section of the national legislature, and roused the fears and indignation of the other; and by one seeking to correct, and the other to perpetuate, the corruptions of that system about which they have been contending, the full measure of its deformity is exhibited to public view, and a general feeling of disgust is produced in the minds of those who know anything of scriptural religion, both churchmen and nonconformists. A considerable number of legislators, who profess to be in every sense true friends of the state church, reprobate, before the nation, the positive injustice she inflicts upon millions of the king's subjects, and the shameful plunder committed by hundreds of her priests, who riot in luxury and idleness, instead of faithfully performing the duties of pastors over the flock of God. Others, who inherit by accident the authority to legislate, and are all pretended members of the same church, vindicate with boisterous zeal the purity and apostolical goodness of a religion forcibly supported by the sword, extorting tithes and other exactions at the expense of human blood. These things bring with them peculiar temptations to the whole community, because full scope is thereby given to the delusive insinuations and degrading taunts of infidels and

atheists. They can now say, pointing to the odious sins brought to light in the doings and dealings of the church, "Your religion is more unrighteous than heathenism, and far more avaricious than the religion of Mahomet; how then can it be from heaven?" And who, that has any regard for truth, can say that the imputations are groundless, and the reflections without cause? When men wearing the name of Christian bishops, and others who ought to be the guardians of justice, are heard to plead in the highest court of legislation for the continuance of wholesale oppression in the name of God, it is no wonder if those who seek occasion to asperse religion should reprobate it as a cruel deception, framed and practised to gratify the selfish avarice of priests and their patrons. With these things sounding through the land, and filling the organs of public opinion, it behoves nonconformists diligently to exemplify the generous virtues taught by that gospel which proclaims peace on earth, and good will to men. Every part of religion embracing the objects of beneficence and mercy should be carefully cherished in their hearts, and promptly carried out into practice, that the clamours of reproach may be stayed, and the doctrine of God our Saviour suitably adorned. The widow and the fatherless should often be visited—the poor tenderly regarded—the rich should cease to assume lordly dominance—the rights of the people in church privileges ought to be carefully guarded—and pastoral impartiality, devotedness, and humility should most piously and perseveringly be practised. In this way alone can the defections of the age be counteracted. By deeds like



these, all who value the honour of religion will endeavour to put to silence the ignorance of foolish men, who seek to traduce the cause of God, by trumpeting forth the abominations of antichristian corruption, all of which are denounced and condemned in the Holy Scriptures.

3. *Promptly, but discreetly, persevere in claiming a full removal of the several grievances which, as nonconformists, you labour under and endure.*

From the great degree of ignorance and selfish feeling existing in the nation, this is rendered a duty which it requires some fortitude and self-denial to perform; but nothing should intimidate or deter the whole of the dissenting part of the community from discharging it with manliness and decision.

Those who love to throw the cost of their religion upon other men's shoulders, will scoff and reproach you as persons of an evil mind, who are seeking to sap the foundation of every venerable and holy institution, when at the same time all they mean is, that they are afraid of their own unjust advantages, which have descended down to them from the dark ages; the deeds whereof they are determined, if possible, to perpetuate. Clamour and reproach against those who claim exemption from the thralldom of Antichrist is nothing new: and so far from its reflecting any dishonour, the very opposite is the fact; because if intolerance be a sin, every one who reproves and exposes it performs a duty really virtuous and praiseworthy, what-

ever its interested abettors may allege. That there is yet a yoke on the neck of nonconformists, incompatible with equity and justice, no one can deny who understands the principles of the Bible; and that yoke will not be broken but by the effort of persevering appeals to the legislature.

Church-rates, and all other ecclesiastical imposts—obstructions to the legal registration of births and deaths—compulsory conformity to a popish and disgusting mode of celebrating marriage—exclusion from the right of burying the dead consistent with the sacred dictates of conscience—prohibition of the privileges arising from the national institutions of literature and science, by sectarian tests and oaths,—these are all positive grievances, which indicate and prove the existence of intolerance, in the present operation of the laws and usages acted upon with reference to those who cannot conform to the system of religion incorporated with the state. Until these evils are exterminated, civil liberty will remain incomplete, because equal rights, and equal justice to all, are flagrantly violated by each and every one of them. To effect the entire removal of all such unrighteous encroachments, those who venerate the principles of equity should firmly unite, that every species of penalty inflicted on the ground of differences in religious opinions may be cast to the winds of heaven, no more to be known, except as matters of historic record.

J. W.

*Haworth, Oct. 12, 1835.*

## ON THE REVIVAL OF RELIGION.

CHRISTIAN FRIENDS,

OUR attention has frequently been directed towards the important subject of a revival of religion, by the valuable publications which, during the last four or five years, have been circulated amongst us. And we now beg to offer, for your acceptance, a few additional thoughts on this interesting topic; being at the same time aware, that little new matter can be advanced, and yet feeling that every view of this subject is of importance, because of its immediate bearing on the activity of the Christian church.

Those great and good men, both in England and America, who have laboured so devoutly in this worthy cause, demand the warmest gratitude of every Christian; and while he bends in humble adoration to his God for inspiring them with such sentiments, he will also "esteem *them* very highly in love for their work's sake." And where, by their instrumentality, the flame of love to God and man has been rekindled, within that bosom will burn the expansive desire, that all Christians may speedily realize this vast and incalculable blessing. To aid this great work, even by the suggestion of a single thought, would afford some satisfaction; because, with God's blessing, the train of results issuing from such a revival of religion, as should call into action the combined talents and energies of the Christian world, surpasses the limit of human conjecture.

It appears, that the writer of "The Saturday Evening" thinks, that the conversion of the world will effect this mighty change,

when, as he observes, "All principles shall invest themselves in new power; all notions of good and evil be recast. We shall, indeed," says he, "believe the same things as now, but in another manner; we shall practice the same virtues, but at a different rate, with firmer motives, and under the guidance of an extended exposition of every precept."

If it were not too presuming, to differ in a slight degree from this highly-gifted individual, we would ask, Whether the conversion of the world may not be subsequent, rather than antecedent, to this better state of things in the church? If this position could be admitted, then how important that we should, as Christians, hasten to possess these firmer motives, to lead us on to the habitual practice of Christian virtue at a different rate, saying with the apostle, "Not as though I had already attained, either were already perfect; but I follow after," &c.

The mind of man is active by its natural constitution; and when disengaged from the encumbrances of its present tabernacle, it will be so in a pre-eminent degree; and as the want of activity, and the manifestation of apathy and indifference, have been the subject of so many essays on a revival of religion, to suggest a few thoughts concerning this tabernacle of the spirit, may not be unimportant. The intimate connexion between body and mind, with their action and re-action severally upon each other, none can doubt, who have devoted much attention to the



subject. The body is to the spirit, what the machine is to the manufacturer, or the instrument to the surgeon, or the tool to the mechanic: if not in good repair, the labour cannot be properly accomplished. And, if this habitation for the immortal part be not healthful, the spirit cannot perform its operations, either with facility or correctness. The corporeal part is dependant for its preservation upon the vital fluid, which is to be sustained by its daily aliment, converted by a chemical process into this fluid. Now, the operations of the mind will be found to depend greatly upon the regular and healthy action of the blood, as chemically composed of proper particles. But, if it be nourished from time to time with that which rarifies it in too great a degree, or with what renders it thick and heavy, or increases the volume too much, in the same proportion will it be observable, that irregularity or inaction of mind will also take place.

Materialists affirm, that blood is the soul; and we can scarcely wonder that those who deny its immortality should say so, seeing our intellectual powers are so often beclouded and rendered inert by the influence which our bodies exert over them. Now, as activity is indispensable to the health of the body, so is it absolutely requisite to the advantageous use of those faculties of mind with which we may be endowed; for, be it understood, we do not design to ascribe any power to the body to effect an increase or diminution of the rational faculties; for we believe that as "one star differeth from another star in glory," so it is from the highest to the lowest

order of rational existence. Therefore, what we wish to enforce as a Christian duty is, such an attention to the body as shall best enable the spirit to perform its operations. "Wherefore, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance."

Christians have been very urgent for the out-pouring of the Holy Spirit; and in this momentous concern they cannot be too urgent, since a general revival of religion will ever be the effect of his divine agency. The apostle expressly declares, by a pointed question, that our bodies are the temple of the Holy Ghost. And ought not this temple to be kept holy as a residence for such a guest? Surely, then, we may not tolerate those things which have a tendency to injure this habitation, and thus to render inactive the immortal part. Even slight observation upon the habits of indulgence common amongst many Christians, will convince us, that there must be a great change in this matter, ere there will be much activity in the Christian world.

Temperance Societies have, doubtless, effected some good towards this important end; but we conceive that, for general utility amongst Christians, they require to embrace a wider range, even extending to the apostolic precept, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." May British Christians become willing to surrender every thing which has a tendency to make them inactive; and, with contrition for the past, hasten to obey the Scriptural admonition, "I beseech you, therefore, brethren, by the mercies of God, that ye present your

*bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Reformation in this particular may prove one link in the chain

of means to promote a revival of primitive Christianity.

A different view of the subject will be taken at a future opportunity.  
R. E.

## EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

### No. II.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."—Ver. 13.

IN remarking on the previous verse, we have considered the external condition which usually attends the people of God; and the characteristic trust in his name, by which their reconciliation through the blood of Christ, as well as their habitual confidence in the Divine government and grace, may be clearly perceived.

The prophet proceeds to describe them further, by their *abstinence from sin*, and by the *undisturbed tranquillity* with which they are favoured. On both points, the language of the text is most instructive and encouraging.

I. The people of God, whom the prophet designates "the remnant of Israel," must be distinguished by their *abstaining from sin*; and this, not only in their *actions*, but in their *words*. "They shall not do iniquity." Any arrangement of mercy which should fall short of securing this, would obviously fail in bringing glory to God, or happiness to man. The love and practice of iniquity can never be made compatible with bliss. God "is of purer eyes than to behold evil, and cannot look on iniquity," Hab. i. 13. How then can he acknowledge a people who do not loathe it too? The Son of God, "who loved right-

eousness and hated iniquity," Heb. i. 9, "gave himself for us, that he might redeem us from all iniquity," Tit. ii. 14; and having purged away our guilt by his atoning blood, grace is imparted to every believer, and reigns in him "through *righteousness*, to eternal life," Rom. v. 21. All, therefore, who profess to be the people of God, but do not "depart from iniquity," 2 Tim. ii. 19, will be ultimately gathered out of his kingdom by the angels, Matt. xiii. 41, and the Judge will say to them, "I know you not, whence ye are; depart from me, all ye workers of iniquity," Luke xiii. 27. The promise before us is, in fact, similar to the promise of the new covenant, "I will put my law in their inward parts, and write it in their hearts," Jer. xxxi. 33; and this is accomplished by the influence of the Holy Spirit in regeneration and sanctification; so that "whosoever is born of God, doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God," 1 John iii. 19.

If it be said, the people of God are yet imperfect, and often groan under the burden of sin, and its occasional prevalence over gracious principles, this must be admitted as a painful fact; but, nevertheless, one which proves



that a child of God cannot, and does not, delight in sin, or practise iniquity; grace is the habit, and sin is the exception; he delights in the law of God, after the inward man; Rom. vii. 22. He therefore watches and prays against all iniquity, and especially that which may most easily beset him; and consequently it is his *prevailing character*, that he does not commit iniquity. The "body of sin" may live for some time after it has been "crucified with Christ;" but, however lingering the process, it shall assuredly be "destroyed" at last; Rom. vi. 6. Is this an encouraging consideration to us? Do we "abhor evil," and long for the full accomplishment of this promise, when we shall be presented *faultless* before the presence of his glory with exceeding joy? Jude 24.

If such be the case, we shall not only be solicitous to abstain from the open act of iniquity, but we shall scrupulously avoid *falsehood* and *deceit* in our language. No one can in any wise enter heaven that maketh a lie; Rev. xxi. 27. The false profession, the insincere flattery, the mean equivocation, the double meaning, the deceitful smile, as well as the more direct untruth, will be abhorrent to the remnant of Israel, for they are pure *in heart*; Matt. v. 8. Oh that the true witness may testify of us, as he did of Nathanael, "Behold an Israelite indeed, in whom is no guile!" John i. 47.

II. Those who "do no iniquity" are further distinguished by their *undisturbed tranquillity*, "for they shall feed and lie down, and none shall make them afraid." There appears to be an allusion to sheep; and with the same unsuspecting

security with which they commonly depasture and rest, will the good Shepherd cause his flock to "go in and out, and find pasture," John x. 9. They shall feed on his love, grace, promises, and ordinances; and they shall lie down in kindly repose under the shade of his protection; through faith in his blood they are justified; they enter into rest, and enjoy peace with God through the Lord Jesus Christ, Rom. v. 1. Nor shall any one make them afraid. Satan may seek to devour; but they shall never perish, neither shall any one pluck them out of the Saviour's hand, John x. 28. Surrounded by adversaries and dangers, they may fear when faith is weak; but while their eye is fixed on their omnipotent Guardian, tranquillity predominates, and they feel secure. This peaceful condition will be materially promoted by the mortification of sin, and godly abstinence from all iniquity and deceit; for why should calamity be feared, if our ways please the Lord? It may be left to the wicked to flee when no man pursueth; but the righteous are bold as a lion, Prov. xxviii. 1.

It should be observed, however, that although the avoidance of iniquity undoubtedly conduces to peace and safety, yet in the text this relation of cause and effect appears to be reversed; the remnant of Israel shall not do iniquity nor speak lies, *for* they shall feed and lie down, and none shall make them afraid. In many cases, disquietude and fear prove a temptation, and lead to iniquity and deceit, as might be shown by numerous references. This view of the passage may be explained by the language of Isaiah, xiv. 5—7, "The Lord hath

broken the staff of the wicked," and so "the whole earth is at rest, and is quiet." The promise of the text, therefore, assures us that God will bestow on his peoplefulness of supplies, rest, and security of spirit; so that the provocation to sin which the want of them might occasion shall be removed: "The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity," Psal. cxxv. 3.

Nor must we omit to notice the connexion between the privileges of the remnant of Israel here specified, and *their trusting in the name of the Lord*; especially as we are prone to suspend our faith in him, on our attainment of a better state of heart and life. In this way, many seek and do not find: they neither obtain the conquest of sin, nor the possession of peace with God; but are harassed with doubts and fears, unable to feed or to

lie down. But it must not be forgotten, that our strength is weakness, and that our performances can merit nothing. Deliverance from the dominion of sin is, in the text, and throughout the Scriptures, represented in the form of a promise, on which God causes his people to hope. It is one of the grounds and reasons for trusting in him, that he has promised that "the remnant of Israel shall do no iniquity," and hence we are encouraged to come with our weaknesses and impurities, as well as guilt, and rely on the atonement and grace of our Lord Jesus Christ, not only to justify us in the sight of God, but to cleanse us from the power of sin. "This is the victory that overcometh the world, even our faith," 1 John v. 4. "And every man that hath this hope in him," that is, in Christ, "purifieth himself even as he is pure," 1 John iii. 3.

Truro.

E. C.

### LETTER TO A BACKSLIDER.

MY DEAR YOUNG FRIEND,

WILL you permit one who is feelingly alive to your best interests to take up a few moments of your time in discharging one of the most painful duties of real friendship—that of pointing out to you those parts of your conduct which are calculated to create distress in the minds of those who wish you well, for time and for eternity.

The subject to which I allude is chiefly of a *religious* nature. It has been with feelings of deep regret, I have, for some time, seen that alteration in you, which could not fail to be observed by those who are acquainted with your

former habits; and I am sure, if *conscience* is still suffered to be faithful, it will inform you, that you have fallen from that state of religious enjoyment, which once you could call your own.

Let my friend only revert to that period of his life, when prayer was his constant practice, the Bible his beloved companion, the worship of God his most delightful employment, and the society of the saints his chief joy; let him only compare the happiness he then enjoyed in the ways of religion, with that unsettled, dissatisfied feeling, which now agitates his breast, and hurries him on from one scene of amusement



to another, while each leaves him but more wretched; and, I am sure, he will be constrained to say, "that then it was better with him than now!" Be persuaded, then, before it is too late, to retrace your steps—to examine into the causes of your awful departure from God—and implore his sacred influences to enable you to renounce every false way.

I have no doubt but in your case, as well as in that of thousands, *evil company* has been *one* cause of your fall; but it is not the only cause. A desperately wicked and deceitful heart has led you to forsake the God of your mercies, and to slight that precious Saviour whom you once professed to love. Oh, consider, I beseech you, how you have disgraced the cause of religion, by preferring the sinful pleasures of the world to its holy and elevated employments! How have you encouraged the hardened and impenitent, by forsaking that gospel you once professed to love; and countenancing those unhallowed amusements in which the worldling indulges! Oh, my friend, how can *you* take pleasure in gay company, in trifling and even *wicked* society, who formerly united with the Lord's people at his table, and declared that, whatever others did, you would serve the Lord? And, why have you left his service? Is Satan a better master? Are the wages of sin more desirable than the yoke of the meek and lowly Jesus, whose service is perfect freedom? Are the pleasures of vital religion so insufficient that you are obliged to seek gratification in the perishable delights of the ungodly? Or, is it not, rather, because you have lost your relish for spiritual things, by imbibing a worldly, carnal

spirit? But remember, the longer you continue your present course, the harder it will be to leave it; for it is impossible to live in sin without being hardened by it.

You will, perhaps, say, you only wish to enjoy the pleasures of life, and partake of innocent amusements suited to the season of youth. But I must ask, if the theatre, the ball-room, and the gaming-table are the proper resorts of a follower of Jesus? Does a *taste* for these things indicate a heart under the sanctifying influences of the Holy Spirit? Are not such pursuits opposed to the very spirit and principles of Christianity; and unfriendly to the practice and love of it? And, if they are incompatible with the character of a *Christian*, I must ask, *under what character do you frequent them?* I would hope, that you would not deliberately take up the name of a worldling, and openly throw off allegiance to the King of kings.

But, if you wish still to retain the *Christian name*, the *Bible* ought to be the rule of your conduct; and the divine command is, "Love not the world, neither the things of the world." "Come out from among them, and be ye separate." "Set your affections on things above, not on things on the earth." I would affectionately remind you *who* has said, "Ye cannot serve God and mammon;" and, "He that is not with me is against me." You must be either the one character or the other. In this cause there is no neutrality. Decide, *now*, on that side on which you will wish to be found when there will not be a doubtful character remaining among all the multitudes of the human race.

But if it could be for a mo-

ment supposed, that any of these things I have mentioned are *harmless in themselves*, I think, if you examine the *effect* they have produced on you, you will not be long deciding whether they have been *innocent in your case*. Even in a temporal point of view, they have been highly detrimental, by giving you a distaste for the calm enjoyments of *home*—leading you to neglect your secular calling—to despise an industrious life—and contract habits of idleness, and sentiments of pride, highly unbecoming your station in society, and injurious to your future prosperity. But, in a *religious view*, the evil they have effected is incalculable. They have, I am sure, deprived you of that peace of mind flowing from a sense of reconciliation with God, and interest in a Saviour, which (to use your own words some time ago), “though a Christian of but a few months, you were not a stranger to.” I appeal to your conscience, if they have not blunted your appetite for spiritual food—caused you to neglect private prayer—to slight the means of grace—to despise the company of the godly—and turn away from the path that leads to glory, to feed upon the husks of time?

And will you, my dear friend, oh, will you still choose darkness rather than light? Will you still

trample under foot the adorable Saviour? Will you crucify him afresh, and repeatedly open the wounds he endured for sin? Will you continue to grieve the hearts of your affectionate family—to wound the cause of religion—and keep alive the anxiety of those who once rejoiced over you as a young disciple of the Lord Jesus?

Oh, may I hope you will again renounce the world—choose the ways of holiness—renew your covenant with the Lord, and return unto him with weeping and supplication! You have every encouragement to do so: the door of mercy is yet open; the way of salvation is free for the guiltiest; and the compassionate Saviour still waits to embrace you. No longer hesitate—flee from the ways of temptation—ask strength from heaven—give up your sinful companions—seek the Lord by prayer, and he will be found of you. Surely, the thought, that he waits to be gracious, notwithstanding all your sin and rebellion, ought to melt you into love and gratitude.

May the Lord heal all your backslidings, receive you graciously, and love you freely, is the earnest prayer of your sincere friend. And may you have reason to bless God to all eternity, that this humble but well-meant effort has not been in vain!

W.

#### A FEW SPARKS FROM ARCHBISHOP LEIGHTON'S HOLY FIRE.

METHINKS the believer is as one standing on a high tower, that sees the way wherein the world runs, in a valley with an unavoidable precipice, a steep edge, hanging over the bottomless pit, where all that are not reclaimed fall over before they are



aware; this they, in their low way, perceive not, and therefore walk and run on in the smooth pleasures and ease of the valley, towards their perdition; but he that sees the end will not run with them.

*An unstable professor.* When a temptation, backed with opportunity and circumstances, comes and jogs him, he arises and follows it.

O prayer! the converse of the soul with God, the breath of God in man returning to its original. Frequent and fervent prayer—the better part of our whole work, and that which makes the other half lively and effectual.

*The knowledge of Christ crucified.* What is all knowledge but painted folly in comparison with this? Though thou hadst Solomon's faculty to discourse of all plants, and have not the right knowledge of this *root of Jesse*; if thou wert singular in the knowledge of the stars, and course of the heavens, and couldst walk through the spheres with a Jacob's staff, but ignorant of this *star of Jacob*; if thou knewest the history of all time, and the life and death of all the most famous princes, and couldst rehearse them all, but dost not spiritually know and apply to thyself the death of Jesus as thy life; thou art still a wretched fool, and all thy knowledge with thee shall quickly perish. On the other side: if thy capacity or breeding hath denied thee the knowledge of all those things in which men glory so much, yet do but learn Christ crucified, and what wouldst thou have more? That shall make thee happy for ever.

Those things which we account of so much, are but as rotten

wood or glow-worms, that shine only in the night of our vanity and ignorance.

The greatest affliction does not damp the Christian's hope so much as the smallest sin.

All outward distress, to a mind thus at peace with itself and God, is but as the rattling of the hail on the tiles to him that sits within the house at a sumptuous feast.

Worldly men have fair houses, but sad cares are flying about the gilded and ceiled roofs.

Good words will do more than hard speeches; as the sun-beams that, without any noise, made the traveller cast off his cloak, which all the blustering of the wind could not do, but made him bind it the tighter.

Be avenged on evil-speaking by well-doing.

Take doubtful things by the left ear.

When a Christian walks irreproveably, his enemies have nowhere to fasten their teeth on him; but are forced to gnaw their own malignant tongues.

A pious man *bends the strength of his soul* to please God; he does not make a by-work of it.

Oh, the foolish heart of man! when it seems most deep and serious, how often is it at Domitian's exercise in his study, "catching flies!"

The least difficulties and scruples of a tender conscience should not be roughly encountered; they are as a knot in a silken thread, and require a gentle and wary hand to loose them.

A little usually makes most noise, as the Hebrew proverb says, "A penny in an earthen pot keeps a great sound and tinkling."

When pride and passion meet

on both sides, it cannot be but a fire will be kindled: when hard flints strike together, the sparks will fly about.

Poverty dogs luxury at the heels.

Uncharitableness preys on our graces, as hot withering winds on herbs and plants.

The sum of all is :

1. Remember always the presence of God.

2. Rejoice always in the will of God.

3. Direct all to the glory of God.

Prescott.

W.

## POETRY.

### A FUNERAL THOUGHT, IN MEMORY OF THE LATE REV. W. NEWMAN, D.D.

Angel of death ! thy touch  
Hath dimmed a heavenly eye ;  
And we were troubled much  
To see its lustre die—  
To mark the mild ethereal fire  
Gleam fitfully, and then expire !

That was a noble brow  
Thy hand hath marbled o'er ;  
Serene and tranquil now,  
E'en as it was before—  
But life no longer beats beneath,  
For thou hast still'd her throbblings—  
Death !

Refreshing as the stream  
In Israel's desert starting,  
Those lips have ever been—  
Wisdom and truth imparting.

The law of kindness on them dwelt ;  
Kindness, that colder hearts could melt.

Those hands—how often lifted  
Towards heaven's supreme abode,  
When, like an angel gifted,  
He led our hearts to God,—  
Spreading their inmost feelings there,  
In all the solemn power of prayer !

Ah ! spirits pure and blest  
Have welcomed his above ;  
The sweetness of his rest  
Is heightened by their love !  
But whither shall we turn to find  
On earth—on earth—a kindred mind ?

E. P.

### PEACE WITH GOD.

*"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."*—Rom. v. 1.

There is a peace believers know,  
Superior to the worldling's joy—  
A stream of bliss, whose gentle flow  
No outward changes can destroy :  
A treasure of surpassing worth—  
A pledge of heaven, enjoyed on earth !

'Tis the sweet sense of pardoned sin,  
Received by faith in Jesu's blood,  
That gives a holy calm within,  
And opens near access to God :  
Relieves the soul by guilt opprest,  
And gives the burdened conscience rest.

'Tis faith, that gently works by love,  
Our sinful passions to subdue ;  
Implants the hope of joys above,  
And brings the crown of life to view ;  
Sheds o'er our path a hallowed ray,  
To guide us through the desert way.

Yes ! 'tis when justified by faith,  
And washed in rich atoning blood,  
The spirit triumphs, e'en in death,  
And safely crosses Jordan's flood ;  
Then finds, with rapture and delight,  
That faith and hope are changed to sight.

W.



## R E V I E W.

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*A Discourse of Natural Theology ; showing the Nature and the Advantage of the Study. By Henry Lord Brougham, F.R.S. Third Edition.*—London : Chas. Knight. 1835.

“The composition of this discourse was undertaken in consequence of an observation which I had often made, that scientific men were apt to regard the study of natural religion as little connected with philosophical pursuits. Many of the persons to whom I allude were men of religious habits of thinking ; others were free from any disposition towards scepticism, rather because they had not much discussed the subject, than because they had formed fixed opinions upon it after inquiry : but the bulk of them relied little upon natural theology, which they seemed to regard as a speculation, built rather on fancy than on argument ; or at any rate, as a kind of knowledge quite different from either physical or moral science. It, therefore, appeared to me desirable to define, more precisely than had yet been done, the place and the claims of natural theology among the various branches of human knowledge.”

In this introductory passage Lord Brougham briefly, but clearly, states his object in the composition of his book, and the motive inducing him to undertake it. In whatever manner we may judge him to have succeeded in his attempt, we do honour to the desire which urged him to employ his great abilities in such a work.

To trace the proofs of the Divine existence, whether in the regions of matter or of mind ; to rebuke the sullen spirit of the atheistic philosophy, which abandons mankind to their hopeless fate as the offspring and the sport of chance ; and to establish the consolatory doctrine, that a Being of infinite benevolence presides over and governs the universe he has formed, must be confessed to be a noble design. For of what force would be any of the motives to virtuous conduct, what inducement would remain to the

exercise of justice or benevolence, if we were not thoroughly convinced that all our fellow-creatures, the meanest as well as the greatest, are under the immediate protection of that all-wise and almighty Being, who originates and directs all the movements of nature, and profusely scatters his providential bounties over all the world ? “The very suspicion of a fatherless world must be the most melancholy of all reflections, from the thought, that all the unknown regions of infinite and incomprehensible space may be filled with nothing but endless misery and wretchedness. All the splendour of the highest prosperity can never enlighten the gloom with which so dreadful an idea must necessarily overshadow the imagination ; nor, in a wise and virtuous man, can all the sorrow of the most afflicting adversity ever dry up the joy which necessarily springs from the habitual and thorough conviction of the truth of the contrary system.”\*

It has often been observed, that it forms no part of the design of revelation to inform us of the existence of God, that fact being already demonstrably ascertained by reason. Two modes of establishing our belief in it have been employed by ingenious and philosophical men who have turned their attention to the subject.

In the one case, certain metaphysical propositions are assumed as axioms, and from them the proof is inferred. In the other, the argument is derived from the systematic adaptations and arrangements apparent in the works of nature. The *a priori* argument, by which title the former method is commonly distinguished, finds now but few advocates. Its most illustrious supporter was Dr. Clarke, who is sup-

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\* Smith's Theory of Moral Sentiments.

posed to have taken his particular manner of stating it from Newton's *Principia*. The substance of his argument may be given in few words: "Space and time are only abstract conceptions of an immensity and eternity, which force themselves on our belief; and as immensity and eternity are not substances, they must be the attributes of a Being who is necessarily immense and eternal."\*

None will deny to Clarke the praise of an acute metaphysician, and of a profound, though not always accurate, reasoner; but we concur with Lord Brougham, in thinking, that few persons form a distinct apprehension of the nature of his argument, and that fewer still are satisfied with it. "These (says Dr. Reid) are the speculations of men of superior genius; but whether they be as solid as they are sublime, or whether they be the wanderings of imagination, in a region beyond the limits of human understanding, I am unable to determine." Dugald Stewart, the pupil and biographer of Reid, adds, in quoting this passage: "After this candid acknowledgment, I need not be ashamed to confess my own doubts and difficulties on the same subject." It may not be impertinent for us to subjoin, how well we remember,—after having, as a voluntary college

exercise, diligently composed an analysis of the whole of Clarke's celebrated book,—the vague and dubious conviction with which it left us, either of the existence or of the attributes of God. One glance at the exquisite and curious contrivances, everywhere discernible in the economy of nature, affords more satisfaction, not simply to a common observer, but even to a philosophical mind, of the being of an almighty and all-wise Originator of the universe, than all the subtlety of metaphysical argument ever employed upon the subject. The inductive process of reasoning is that alone upon which it can be deemed safe to rest; and, indeed, it admits of a serious question, whether the *a priori* argument itself, at least so much of it as is of any considerable value, be not strictly an induction? It is shown, for example, in the fourth section of the first part of the work before us, that our ideas of space and time are derived from experience; and that, consequently, since these are the foundation of the whole argument, it is essentially derived from the observation of external objects, or from the information given by consciousness; the former being the ground of our reasoning *a posteriori* as to matter, and the latter as to mind.

"We can have no idea whatever of space apart from experience. The experience of space filled with matter enables us, by means of abstraction, to conceive space without the matter; and a further abstraction and generalization enable us to conceive infinite space, by imagining the limits indefinitely removed of a particular portion of space. But, the foundation of the whole reasoning is the experience of certain finite portions of space, first observed in connexion with matter. Therefore, our ideas of space are the results of our experience, as to external objects. Even if we could fancy figure (which is possible), without having seen or touched any objects external to ourselves, still it would be the experience of our own ideas, that had given us this idea. So of time; it is the succession of our ideas, and we have the notion of it from consciousness and memory. From

\* The following is from the Scholium Generale of Newton, which seems to have suggested the proposition of Clarke:—*Æternus est et infinitus, omnipotens et omnisciens; id est, durat ab æterno in æternum, et adest ab infinito in infinitum: omnia regit, et omnia cognoscit, quæ sunt aut fieri possunt. Non est æternitas et infinitas, sed æternus et infinitus; non est duratio et spatium, sed durat et adest. Durat semper, et adest ubique; et existendo semper, et ubique, durationem et spatium constituit.*

We give the following as a literal translation; but no English version can adequately represent the precision and conciseness of the original:—God is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity: he governs all things, and knows all things which are done or are able to be done. He is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present. He endures always, and is present everywhere; and, by existing always and everywhere, he constitutes duration and space.



hence we form an idea of indefinite time or eternal duration. But the basis of the whole is the observation which we have made upon the actual succession of our ideas; and this is inductive, though the process of reasoning be very short."

The most popular work constructed on the *a posteriori* principle, or, to speak less technically, in which the evidence for the existence and attributes of the Deity is collected from the appearances of nature, is the *Natural Theology* of Paley, to which the present work of the learned ex-chancellor is intended to serve as a preliminary discourse. The object of Lord Brougham is not, of course, identical with that of Paley. It is not to collect and exhibit, as he has so skilfully done, the proofs of design evinced in the economy of nature, nor to furnish an exposition of the doctrines of natural theology; but rather, to show the manner in which those doctrines are discovered. He undertakes to vindicate the claim of natural theology to a place among the sciences; to raise it to the same ground; with regard to the nature of its evidence, as that occupied by natural and moral philosophy; and then to explain the advantages attending its study.

Natural theology consists of two great branches; the former relating to the discovery of the existence and attributes of the Creator; and the latter, to the discovery of his will and probable intentions, as they concern the duty and the destiny of his creatures. This division is observed by Lord Brougham. Under the first he intends to prove, that by a process of reasoning similar to that by which we ascertain the properties and relation of things, we ascertain also their origin. By a particular method of investigation we inquire into the structure of the material world, and discover the laws by which it is governed. We apply the same method of investigation to the phenomena of mind, and arrive at the knowledge of its constitution and modes of action. The argument of his Lordship then is, that the existence of the great

First Cause both of mind and matter, is ascertained, not by another method of reasoning, and by a different sort of evidence, but by evidence of exactly the same kind, and by a logic as strictly inductive. Under the second, he extends the same proposition to the ethical truths of natural theology, endeavouring to show, that the information we possess of the probable designs of God, with regard to the conduct of man and his future destiny, rests, in a similar manner, on the same foundation with all the other inductive sciences.

In the conduct of this argument, in its application to the first division, we think the noble logician eminently successful; both where he compares the physical branch of natural theology with physics, and where he treats of the human mind. Nothing can be more satisfactory than his reasoning, when he shows that the steps by which we reach the conclusion, that there is contrivance and design in the structure of the eye; or of a bird's egg; or of the bones and joints; or of the web-foot of a water-fowl; or of any other part of the animal economy; and, consequently, that they are the workmanship of an Intelligent Mind, are not only closely allied, but, to a very considerable extent, are identical with the process by which we acquire our knowledge of their construction and uses. Thus, the same induction of facts which makes us acquainted with the curious conformation of the eye—with the various materials composing it—with its different lenses and their peculiar combination—and with the functions performed by it in the animal system, discovers to us, also, its exact and manifestly designed adaptation to the properties of light.

In a similar manner, to take an example from the construction of the planetary system: "The grand truth respecting the secular disturbance, or the periodicity of its changes, that discovery which makes the glory of Lagrange and Laplace, and constitutes the triumph of the integral calculus, whereof it

is the fruit, and of the most patient course of astronomical observation whereon the analysis is grounded, may most justly be classed as a truth, both of the mixed mathematics and of natural theology; for the theologian only adds a single short link to the chain of the physical astronomer's demonstration, in order to reach the great Artificer from the phenomena of his system."

The argument is extended, in the next section of the work, in a "Comparison of the Psychological Branch of Natural Theology with Psychology." In this division of his subject, Lord Brougham has made a valuable addition to the evidence collected by preceding labourers in the field of their common toil. All former writers on natural religion, among the moderns, have confined themselves to the investigation of the material universe, when gathering the proofs of the Divine existence; altogether neglecting the science of the human mind. But the intellectual phenomena presented to the cognizance of a philosophical observer, are as replete with the evidences of design, and consequently of an Intelligent Cause, as physics. And not only are they as fruitful of evidence, but the evidence may be deemed more satisfactory and irrefragable, since we have stronger proof of the existence of mind, than we have of the existence of matter. The consciousness which I have of my own intellectual being, the intuitive certainty with which I know that I am thinking, reasoning, comparing, judging, and carrying on a multitude of mental operations, in perfect independence of all material objects proves to me the existence of *my mind*, by a kind of evidence which is incontrovertible, and of a certainly more direct and satisfactory nature than that which ascertains the reality of a material world.

The certain existence of the human mind being thus determined, it is a very beautiful and important accession to the natural theology argument, which brings it under

the range of the inductive philosophy, and extracts from it clear and palpable demonstrations of the wisdom of its heavenly Parent. We do not know that there is any thing in Lord Brougham's book of equal value with his eloquent and conclusive reasoning on this point. With great skill and triumphantly he demolishes the scheme of the materialist; and having vindicated the independent being of the sentient principle—the distinct existence of the intellectual part of man, he lays it under contribution to his main design. The various faculties with which it is endowed, and their admirable adaptation to the operations we perform by them, are as evidently means of working to an end, as are the nerves and muscles of the hand. Its structure and capacities are as exquisitely fitted for the acquisition of knowledge—for retaining it when acquired—and reasoning upon it—and applying it to its proper uses, as the organs of the body are for the various purposes they are intended to serve.

But, in addition to this examination of the single mind; of its faculties and feelings; and their exact and manifestly designed aptitude to their obvious uses; there is the overwhelming evidence resulting from the general survey of what has been accomplished in the wide fields of science.

"View the intellectual world as a whole; and, surely, it is impossible to contemplate without amazement the extraordinary spectacle which the mind of man displays; and the immense progress which it has been able to make, in consequence of its structure, its capacity, and its propensities, such as we have just been describing them. If the brightness of the heavenly bodies, the prodigious velocity of their motions, their vast distances and mighty bulk, fill the imagination with awe, there is the same wonder excited by the brilliancy of the intellectual powers—the inconceivable swiftness of thought—the boundless range which our fancy can take—the vast objects which our reason can embrace. That we should have been able to resolve the elements into their more simple constituents—to analyze the

subtle light which fills all space—to penetrate, from that remote particle in the universe, of which we occupy a speck, into regions infinitely remote—ascertain the weight of bodies at the surface of the most distant worlds—investigate the laws that govern their motions, or mould their forms—and calculate, to a second of time, the periods of their re-appearance during the revolution of centuries—all this is in the last degree amazing, and affords much more food for admiration than any of the phenomena of the material creation. Then, what shall we say of that incredible power of generalization, which has enabled some even to anticipate by ages the discovery of truths the farthest removed above ordinary apprehension, and the most savouring of improbability and fiction—not merely of a Clairaut conjecturing the existence of a seventh planet, and the position of its orbit; but of a Newton learnedly and sagaciously inferring, from the refraction of light, the inflammable quality of the diamond; the composition of apparently the simplest of the elements; and the opposite nature of the two ingredients, unknown for a century after, of which it is composed? Yet there is something more marvellous still in the processes of thought by which such prodigies have been performed; and in the force of the mind itself, when it acts wholly without external aid, knowing nothing whatever from matter, and relying on its own powers alone. The most abstruse investigations of the mathematician are conducted without any regard to sensible objects; and the helps he derives in his reasonings from material things at all, are absolutely insignificant, compared with the portion of his work which is altogether of an abstract kind; the aid of figures and letters being only to facilitate and abridge his labour, and not at all essential to his progress. Nay, strictly speaking, there are no truths in the whole range of the pure mathematics which might not, by possibility, have been discovered and systematized by one deprived of sight and touch, or immured in a dark chamber, without the use of a single material object. The instrument of Newton's most sublime speculations, the *calculus*, which he invented, and the astonishing systems reared by its means, which have given immortality to the names of Euler, Lagrange, and Laplace, are all the creatures of pure, abstract thought; and all might, by possibility, have existed in their present magnificence and splendour, with-

out owing to material agency any help whatever, except such as might be necessary for their recording and communication. These are, surely, the greatest of all the wonders of nature, when justly considered, although they speak to the understanding, and not to the sense. Shall we, then, deny that the eye could be made without skill in optics, and yet admit that the mind could be fashioned and endowed without the most exquisite of all skill, or could proceed from any but an intellect of infinite power?"

As we have instanced what we regard with satisfaction, under the physical and psychological branches of the subject, it gives us pain, that we cannot pronounce so favourable a judgment on his Lordship's treatment of the ethical or moral branch. Indeed, on this part of the subject, we think the value of Natural Theology itself much over-rated.

Perhaps, we should not be disposed to deny, absolutely, that any information on human duty, and the immortality and moral responsibility of man, is ascertainable from natural sources; but we certainly think, that in its present depraved and humiliated condition, Reason is no safe guide on subjects such as these. God's moral government of his creatures, however it may be probably inferred from the constitution of our intellectual nature, and from what we may learn of his attributes by the investigations of science, can then only be considered as resting on safe ground when its basis is laid in the infallible announcements of Inspiration. It is not so with the existence of Deity. Philosophy, independently of revelation, can confute the atheist. Philosophy can demonstrate the separate existence of matter and of mind. Philosophy can establish the doctrine of the soul's immortality. But philosophy cannot solve the problem so anxiously proposed by an ancient querist: "If a man die, shall he live again?" nor more than very dubiously teach any part of our present moral obligations.

Lord Brougham throws the whole weight of the soul's immortality



upon its immateriality. "The immateriality of the soul (he says) is the foundation of all the doctrines relating to its future state." How insecure that fabric must be which reposes on such a basis, it were surely no difficult task to show. Not Christian theology alone reclaims against such a statement, but philosophy also; at least, when distinguished by that caution which is at once its safeguard and commendation. The utmost inference to be drawn from the fact of the immateriality of the soul is, we conceive, that it does not necessarily perish when the dissolution of the body takes place at death. Not being composed, like the body, of various elements; but consisting of one uncompounded and spiritual essence, it is not liable to share the fate of our corporeal nature. The argument is sound, as against the materialist, who, making the soul to be something resulting simply from the organization of matter, and having no independent existence, contends, that it must cease to be when that organization ceases; but it furnishes no positive evidence that the soul is immortal, or, in other words, that its dissolution is physically impossible.

Perhaps Lord Brougham did not mean to be understood as carrying his proposition to this length. Perhaps he designed only to affirm the immateriality of the soul to be the foundation of its immortality in that sense which implies, that if it were material, it could be proved not to be immortal. But even then, we should question the logical soundness of the position; since there is no absurdity in supposing that even were the soul material, it might exist in a future state. For though there were no such thing as mind in the universe—though the most rigorous atheism were established, it could not be shown that the same blind chance, or necessity, or whatever it may be which brought us into this world, might not carry us into another.

As his argument, however, now stands, it certainly has the appearance of militating alike against

sound philosophy and revealed truth. In contrast with the doctrine upon which we have thus animadverted, we set the following passages from the writings of John Smith, of Cambridge, and Dugald Stewart, as being, in our judgment, incomparably more philosophical, and nearer the truth. "But we shall here be content (says the former) with that sober thesis of Plato, in his *Timæus*, who attributes the perpetuation of all substances to the benignity and liberality of the Creator, whom he therefore brings in thus speaking to the angels, those *νέοι θεοί*, as he calls them: *ὑμεῖς οὐκ ἐστέ ἀθάνατοι οὐδὲ ἄλυστοι*, κ. τ. λ. "You are not of yourselves immortal, nor indissoluble; but would relapse and slide back from that being which I have given you, should I withdraw the influence of my own power from you: but yet you shall hold your immortality by a patent of mere grace from myself."\* The latter, in the most valuable of all his works, inquires: "Where is the sober metaphysician to be found, who now speaks of the immortality of the soul, as a logical consequence of its immateriality?"† In his own writings, accordingly, where he treats of the presumptions for a future state, he says expressly, that the moral attributes of the Deity furnish the strongest arguments in support of it.‡

The strongest arguments amount only to a probability, and never can afford perfect satisfaction. It is the province of Revelation authoritatively to settle the question; and if our philosophers will not receive the doctrine as one of testimony, and not of scientific demonstration, they must be content to remain in that unhappy condition in which, notwithstanding their sublimest hopes, they are never free from the terrific apprehension of the utter extinction of their being at death. Yet, while we prize, infinitely above all philosophical reasonings, the gracious

\* Select Discourses, p. 71. 3rd Ed.

† First Dissertation prefixed to the Supplement to the *Ency. Brit.* Part 1. p. 88.

‡ Philosophy of the Active and Moral Powers of Man.

promise of that blessed gospel which bringeth "life and immortality to light," we are not insensible to their just value, nor indifferent to their relative importance as compared with one another. Of this relative importance we entertain an opinion the very reverse of that which it seems one principal object of Lord Brougham to establish. We cannot mistake him on this point: "The stronghold (says his Lordship) of those who maintain the immortality of the soul, and, indeed, all the doctrines of natural theology, is the entire difference between mind and matter." And again—"The most satisfactory proofs of the soul's immortality are those of the first or psychological class, derived from studying the nature of mind; those of the second class, which we have last been surveying, derived from the condition of man in connexion with the attributes of the Deity, are less distinct and cogent, nor would they be sufficient of themselves." Of themselves, neither the one nor the other is sufficient, nor both combined; but if they are to be compared, then we maintain that the metaphysical argument must give place, notwithstanding the high authority of the noble philosopher, to the moral.

For what evidence have we which can be soberly deemed sufficient to prove that the soul can exercise its various powers in a state of separation from the body? Though it be shown, that this corporeal frame is not the whole of man, but that he has within him a sentient and reflecting principle—an incorporeal and spiritual existence—it can be shown also, that this soul, distinct as it may be from matter, is most intimately united with the body, and depends, for carrying on its intellectual operations, upon the body. We are not losing sight of the higher efforts of mind, in which it seems to assert its independence of material things, as in the abstruse analytical investigations of the mathematician; but let the mathematician in the midst of his abstractions fall into a swoon, or

receive a blow which shall produce a concussion of the brain, and instantly the mind ceases to reason, and, for any experimental evidence we have to the contrary, is *incapable of reasoning*. Its functions are at once suspended, and only then can be resumed when the physical calamity is redressed. If, moreover, it be a logical inference which concludes the soul's future existence from its incapacity of dissolution, why may it not be an equally logical inference which, from the same fact, concludes its pre-existence? Precisely this use was made of the argument by the ancient philosophers. They who held what they denominated the soul's substantial entity, as being really distinct from the body, and not a mere modification of it, proved from that principle, that when a man dies, it still remains and continues to have a being somewhere else in the universe; but then they proved from it also, that it must have existed before it came into its human form. "And, indeed (says the learned Cudworth), it is a thing very well known, that according to the sense of philosophers, these two things were always included together in that one opinion of the soul's immortality, namely, its pre-existence, as well as its post existence. Neither was there ever any of the ancients before Christianity that held the soul's future permanency after death, who did not likewise assert its pre-existence."\*

It were easy to add other considerations; but these, we think, are enough to justify our preference for that mode of reasoning on the probability of a future state, which derives its arguments from the moral attributes of Deity—from the instinctive dread of annihilation—from the incessant thirst of the soul after nobler attainments, and its susceptibility of indefinite improvement—from the discordance of the course of human affairs with our moral judgments—and sources of a kindred nature. These, when combined, form an accumulation of evidence both more impressive and

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\* Intellectual System, c. i. 31.

more difficult of confutation than the result to which we are carried by any metaphysical disquisitions whatever.

We have left ourselves no room to remark on the second part of Lord Brougham's work, in which he treats of the "Advantages of the Study of Natural Theology." It must suffice to observe, that we think the tendency of the whole book is unduly to elevate the religion of nature. We fear it is not to be gathered from it with certainty, that the author is himself a believer in any religion besides. He never expresses himself on the subject of revelation in a clear and open manner; certainly not in the way in which a man deeply sensible of his obligations to the Sacred Scriptures would have done. What better opportunity could have been given than that which this second part of his subject afforded, for showing, in a few ingenuous and eloquent sentences, the infinite superiority of the Christian faith over that of the natural philosopher? Or, if this were too much to expect, of at least acknowledging the service which the word of God has rendered to the cause of natural theology. But nothing of the sort is attempted. There seems in this eminently-gifted man,

as in so many of the chief ornaments of the modern metaphysical school, a cold and studied neglect of the Christian system of truth. They can be in raptures over the dubious speculations of reason, and make their triumphant boast of the sublime excursions of science; but they have no taste for the pure and demonstrative verities of the Bible—no disposition to learn in the school of Christ. Philosophy can teach them a little; Revelation would teach them infinitely more: but while they proclaim themselves the docile pupils of the one, their hearts rise in proud hostility against the other. Before the great Presiding Spirit of the universe, they burn their incense, and chant their self-complacent adorations; but before the God and Father of our Lord Jesus Christ, they never kneel in lowliness of mind, nor offer the acceptable worship of faith. Who can think of their lofty talents but with involuntary admiration; or of their future prospects but with melancholy sadness? "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*The Martyr of Verulam, &c.* By Thomas Ragg. Second Edition. Longman & Co.—We rejoice to find a second edition of a poem we have before favourably noticed. The *Nottingham Mechanic* will, no doubt, be more extensively read than many who aspire to the honours of poetry.

*Hints to Parents on the Religious Education of Children.* By Gardiner Spring, D.D. Fisher, Son, and Co.—We heartily recommend this beautiful little book, on a subject universally interesting.

*The Air.* By Robert Mudie, Author of "The Heavens," &c. Ward and Co.—Much valuable information on a very interesting topic. The writer has a facility of composition which leads him into a diffusive style; but he will be read with pleasure and advantage.

*The Portrait of Gutzlaff, the Chinese Missionary, in the Dress of a Fokien Sailor.* Colnaghi and Co.—Must be interesting to all the friends of Missions, and especially to those who are looking for the conversion of the Chinese. We anticipate for it a very extensive sale.

*The Union and Co-operation of Christian Churches; a Sermon preached at Loughton, April 30th, 1835, at the First Annual Meeting of the South-west Essex Association of Baptist Churches; and published at their request.* By Thomas Finch. pp. 32. Wightman.—We owe to the author of this sensible Sermon an apology, which we now readily offer him, for not having earlier called to it the attention of our readers. It is founded on 1 Cor. xii. 12, 13. Mr. Finch first suggests "certain preliminaries which must be ob-



served in the union and co-operation of Christian churches," amounting to seven in number; he then proceeds to consider "the means by which such union and co-operation may be effected." The topics introduced for discussion are of a practical nature, and the mode of their treatment is highly judicious. We are decidedly of opinion that this discourse is entitled to an attentive perusal, far beyond the limits of the locality to which we are indebted for its publication. We hope that it will be generally read, and become extensively beneficial.

*Christian Sympathy.* By John Howard Hinton, A.M. pp. 48. Jackson and Walford.—The respected author says, "The little piece now presented to the public, constituted the circular letter for the present year, of the Berks and West London Association of Baptist Churches; and was not intended for any wider circulation than that which awaited it in this character. Not very reluctant, however, is the author to yield to the solicitations, under the influence of which he now commits it a second time to the press; he ought not to be reluctant in any degree, if he may hereby contribute to the increase of that holy and blessed temper on which he has written, in an age, especially, in which it is not only pre-eminently required, but in some respects lamentably on the decline. May the God of grace and mercy make it useful to this end!" To which we cordially add, Amen.

1. *The Revivalist; exclusively devoted to the Revival and Extension of Evangelical Religion.* Conducted by the Rev. Joseph Belcher. pp. 420. Ward & Co.

2. *The Family Magazine, Vol. 2.* Conducted by the Rev. Joseph Belcher. pp. 376. Ward and Co.—These works are now too well known to make it necessary that they should be more particularly noticed in a contemporary periodical.

1. *The Rites and Worship of the Jews, as described in the Bible, and by Jewish Writers.* pp. 194. Religious Tract Society.

2. *Missionary Records; Tahiti and the Society Islands.* pp. 334. Religious Tract Society.

3. *Familiar Letters to a Gentleman, on several Important Subjects in Religion.* By the Rev. Jonathan Dickinson, A.M. President of Princetown College, New Jersey. pp. 349. Religious Tract Society.—Our readers do not need to be informed by us that the works published by "the Religious Tract Society" are peculiarly adapted to promote the best interests of

the human family. The three articles of which we have given the titles are valuable additions to their former numerous and excellent publications. The subjects of the "Familiar Letters" are so important, that we must be allowed to call particular attention to them: "The Danger of Infidelity—The Evidences of Christianity—The History of our Saviour collected from the Prophecies of the Old Testament—The Certainty of the Facts reported in the Gospel—The Internal Evidences of Christianity—God's Sovereignty vindicated against several exceptions—A true and false Faith distinguished—A legal and an evangelical Repentance distinguished—The Characters in Romans vii. distinctly illustrated—Imputed Righteousness explained and vindicated—The new Law of Grace examined and disproved—First and Secondary Justification, a groundless Distinction—Justification by Works in James ii. considered, and refuted—Our Obligations to Good Works distinctly stated and urged—The Nature and Necessity of our Union to Christ—Antinomian Pleas for Licentiousness considered and obviated—Directions for a close and comfortable Walk with God."

*Illustrations of the New Testament.* By Westall and Martin. With Descriptions by the Rev. Hobart Caunter, B.D. Churton.—Quite equal to those which have preceded, and worthy of being circulated with zeal by all who desire to contribute to the knowledge of the Scriptures.

*The Kingdom of Christ in Conflict with the Kingdoms of this World.* By B. Godwin. Jackson and Walford.—This discourse appears not at all unworthy of the high reputation of Mr. Godwin as a preacher. We hope it will obtain the attention it deserves.

*Missionary Remains; or Sketches of the Lives of Evarts, Cornelius, and Wisner, successively Secretaries of the American Board of Commissioners for Foreign Missions.* By Samuel H. Cox, D.D. Notes by the Rev. William Ellis. Fisher, Son & Co.—The memoir of Evarts is by Dr. Gardiner Spring; all are highly worthy of being held up to the view of our young ministers, and more particularly our young missionaries.

*Hours of Thought.* Whitaker and Co.—Mr. William Innes has conferred another obligation on the Christian world by this little publication, written by one who "is actually engaged in the manual labours of the field, in a remote district in Scotland."

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

## NEW SOUTH WALES.

We are happy to inform our readers that in this important and rapidly increasing colony, an interest is forming in connexion with our denomination.

Those members of our British churches who emigrated thither have felt and deeply deplored the want of a pastor among them, on whose ministry they could attend with pleasure, and one who would maintain the ordinances of the gospel as they are established among us.

After much deliberation and prayer, they wrote to the Rev. John Dyer, the Secretary of our Missionary Society, entreating him to send them out a minister; but as the society contemplates only the heathen, the committee could not yield to their request.

The Rev. John Saunders, of London, who had left the legal profession to engage in the missionary work, being in communication with Mr. Dyer on the subject, Mr. D. called his attention to that country, and placed the letter in his hand.

Mr. Saunders having his mind thus directed to New South Wales, and being disposed to yield himself to the call of Providence, was fixed in his resolution to engage in this work by a request from those benevolent persons who form the committee at Newgate for superintending female prisoners to go out by the *George Hibbert*, a ship which was about to sail with convicts, for the purpose of attending to their mental and religious instruction on the voyage.

At the annual meeting of the Baptist Missionary Society, held at Spafelds chapel in June 1834, Mr. S. took his public leave of his Christian brethren, and sailed in the course of the ensuing month. After a favourable passage of between four and five months, he arrived at Sydney, and was hailed with heartfelt joy by our brethren, who received him as the messenger of God, who had been sent to them in answer to their prayers.

After holding some meetings in private houses for thanksgiving, they obtained from the Governor the use of a room in the old court-house, which was immediately opened for religious worship.

This place was speedily filled and

crowded, so that it became necessary for the friends to turn their attention to the building of a chapel. Application has been made to the Governor, for a very eligible piece of ground, which had been set apart for a Baptist chapel, according to a custom prevalent there, of giving help in this form to every denomination: and we hope in a very short time to be able to state that the application has been complied with, and that our friends are proceeding to build a house for God, and a temple for his praise.

## REFLECTIONS OF AN AMERICAN GENTLEMAN ON VISITING THE FIELD OF WATERLOO.

*Brussels, July, 1835.*

Every one who has the heart of a Christian or a philanthropist within him, will readily conceive that as I stood over this grave-yard of two mighty armies, and looked first at the ground, and then at the place of battle, I was oppressed by such a throng of rushing thoughts, as can never be adequately expressed; and that when I descended from this watch-tower of death, and walked slowly away, I could not help exclaiming, O Lord, what is man? What is he in his ambition—in his wrath—in the pride of his power—in his cruelty to his own flesh, and in his contempt of the law and authority of his God?

Here, it has been said, was the great battle of emancipation fought on the 18th of June, 1815. Whether it was such, I shall not now stop to inquire. Sure I am, that the results of that murderous conflict have not answered the expectations of many enlightened Christian patriots, who rejoiced in the mighty downfall which it immediately occasioned. And is that really the very spot on which the most remarkable man of the age staked his diadem, and in defence of which so many thousands of the bravest of the brave poured out their blood? Is it true history, or is it fable, that I have so often read? How calm and peaceful is every thing now, as if the breath of mortal strife had never caused so much as a leaf to tremble! How bright is that sun which looks down upon it to-day! Did the instruments of death ever intercept those beams? Did the sun of Waterloo ever mourn over the

carnage of a great battle? Now, in conscious security, the peasantry are there at their work. The ripening harvest is there, and soon will the reapers be there to gather it in, and return with joy, bringing their sheaves with them.

But the truth cannot be controverted. Aceldama is the proper name of that field; for there two mighty armies met, steel to steel. There, flying from rank to rank, went forth the dreadful note of preparation; and the war-horse "pawed in the valley, and went on to meet the armed men." There broke forth "the thunder of the captains, and the shouting; and there were the garments rolled in blood." There was the shock of the veterans who had conquered Europe, on one side; and those lion hearts which, from the cliffs of their own little island, had bid defiance to the conqueror, on the other. There raged, from hour to hour of awful uncertainty, that iron storm which threatened to beat down every thing into the dust. There, thousands upon thousands fell to rise no more. From that gory field went up the voices of the wounded and the dying, and entered into the ears of Him who hath said, "Vengeance is mine, I will repay, saith the Lord." There the victor in a hundred battles played his last game; for at the close of that day the star of Napoleon went down "into the blackness of darkness for ever."

"It was a glorious battle!" So said the warrior; so said the politician; so said the moralist; so said the republican; so said the *Christian*. But as a Christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth I protest against it. There is no true glory in slaying *forty thousand men* in one day, and maiming *as many more*. That terrible battle ought never to have been fought. Does any one meet me here, and say it was necessary? Who, I demand, created that necessity? It was the work of man, not of God. Nothing but human depravity could ever have rendered such a battle necessary. I do not undertake to decide where the guilt lay, that is quite another question; but war is an incarnate demon—war is wholesale murder, and it is impossible for murder to come from Him who hath said, "Thou shalt not kill." The field of Waterloo ought never to have been heard of by the civilized world; and were the principles of the Christian religion to control councils of states and kingdoms, no such murderous conflict would ever again disgrace the pages of history.

But still, it was a glorious victory!

It was glorious to be wounded there, to die there; and to be buried there, was to sleep in the bed of glory! It was glorious intelligence that flew from nation to nation, from continent to continent! Yes, it was as glorious as the slaughter of *forty thousand* men could make it; for when the news reached England, as I well remember to have read in the papers, the park and tower guns were fired, and there was great public feasting and rejoicing throughout the land. Yes, there was a flood of glory. But, oh! was there nothing else? Where were the widows, and parents, and sisters, and orphans of those who died at Waterloo? Could the roar of cannon and the ringing of bells assuage their grief? Could the general rejoicing bring back to them their husbands, fathers, sons, and brothers? Glorious as that great victory was in the eyes of the nation, it was tears, and agony, and death to the bereaved.

"Is war, then, never justifiable?" Let those who believe it is, prove it from the New Testament. I know that the oftener some conscientious men attempt it, the more difficult do they find the task. But one thing is certain, war is directly contrary to the whole scope and spirit of the gospel. It could never take place were the great law of love, as it ought to be, the great law of nations. No battle was ever fought, or ever will be, without involving the guilt of murder. It may be on one side, or on both; but the stain of blood-guiltiness is there, and no rivers can wash it out. How fearful, then, must be the responsibility of whetting the sword upon a point of honour, or making aggressive war under any circumstances whatever! And how will those professed disciples of the Prince of peace, who either foment, or justify, or cherish a war spirit, meet him in the great day?

But, bark! what sound is that over the field of Waterloo? Look, what heaving of the earth is there! No—I anticipate. I hear no voice as yet—I see no moving of the sleeping dust. But the trumpet will sound over that field, and the dead will awake. All the thousands that lie buried there will come forth from their graves, and will be summoned to the judgment bar. Officers and common soldiers must hear and obey the summons alike. And at the same bar will they meet all those who kindled the war in which they perished. Kings, privy-councillors, military commanders, will all be there. And I have the most solemn conviction, that before that dread tribunal, every



mortal wound at Waterloo will be held and adjudged as a clear case of murder, the guilt of which must rest somewhere. In whose skirts, or in the skirts of how many, the blood of that most bloody day will be found, it belongs to no mortal absolutely to decide; but the Judge will know, and, when the final sentence comes to be pronounced, the universe will know. O how fearful a thing will it be, under such circumstances, to "fall into the hands of the living God!" And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it, when the books come to be opened, or of the punishment which a righteous God will inflict upon the guilty in that world of retribution, where the worm dieth not, and the fire is not quenched? H. H.

### DOMESTIC.

#### REVIVAL MEETINGS.

An outline of the services held in the Baptist Chapel, Mint Lane, Lincoln; with a view, by the blessing of God, to promote a *Revival of Religion*. Commenced—

Sabbath, 8th of November, 1835.

- Morn. 7. A prayer-meeting.  
 10½. A sermon, by Mr. Margerum. Sub. *Man's Need of a Saviour*. Text, Gen. vi. 5. An address by Mr. Harvey.  
 After. 2½. A sermon by Mr. Harvey. Sub. *The Love of Christ*. Text, John iii. 16. An address by Mr. Margerum.  
 Even. 6. A sermon by Mr. Margerum. Sub. *Divine Influence*. Text, 2 Cor. iv. 7. An address by Mr. Harvey; and a prayer-meeting after the service.

Monday, 9th.

- Morn. 7. A prayer-meeting.  
 10½. A sermon by Mr. Harvey. Sub. *Evidences of Piety*. Text, 1 Pet. ii. 7. An address by Mr. Margerum.  
 After. 2½. Public-meeting. Sub. *Public Means of Grace*.  
 1. The importance of a regular attendance on the public means of grace.  
 2. The importance of inviting others to attend the means of grace.

3. The way to profit by the means of grace.  
 4. The utility of the means of grace in supporting and extending religion.  
 5. The duty of aiding in the support of the public means of grace.

Even. 6½. A public-meeting. Sub. *Parental Duties*.

1. The responsibility of parents.  
 2. Parental instruction by both precept and example.  
 3. The duty of parents to bring their children to the house of God.  
 4. The duty of parents to pray with and for their children.  
 5. The duty of parents to keep their children from ungodly company and connexions.

Tuesday, 10th.

Morn. 7. A prayer-meeting, and an address by Mr. Rowe.

10½. A sermon to the Young, by Mr. Rowe. Text, Prov. iii. 15. Addresses by Mr. Harvey and Mr. Margerum.

After. 2½. Public-meeting. Sub. *Private Means of Grace*.

1. Self-examination.  
 2. Reading.  
 3. Prayer.  
 4. Meditation.  
 5. Self-dedication.

Even. 6½. Public-meeting. Sub. *The Nature and Advantages of EARLY PIETY*.

1. The Nature of Piety.  
 1. Knowledge.  
 2. Experience.  
 3. Practice.  
 2. The Advantages of Early Piety.  
 1. Eminent holiness and happiness.  
 2. Eminent usefulness.  
 3. Eminent reward.

Wednesday, 11th.

Morn. 7. A prayer-meeting.

10½. A sermon to the Aged, by Mr. Parkins. Text, Rom. xiii. 11. Address by Mr. Margerum.

After. 2½. Public-meeting. Sub. *Christian Fellowship*.

1. The duty of Christians to be in fellowship with a church of the faithful.  
 2. The advantages of Christian fellowship.

3. The duty of seeking the purity, the peace, and the prosperity of the church, with which we are in fellowship.

4. The duty of members to promote the holy discipline of the church.

5. The duty of churches to each other.

Even. 6½. A public-meeting. Sub. *Motives to Christian Zeal and Activity.*

1. The condition of the world.

2. The necessity of religion to human happiness.

3. The example of Christ.

4. The pleasure of doing good.

3. The promise of success, and the assurance of a reward.

Thursday, 12th.

Morn. 7. A prayer-meeting.

10½. A sermon by Mr. Jones. Sub. *The Love of God.* Text, Rom. v. 8. Addresses by Mr. Margerum and Mr. Parkins.

After. 2½. Public-meeting. Sub. *Means of Christian Usefulness.*

1. In circulating the Scriptures.

2. In promoting Missionary Societies.

3. In assisting Sabbath-schools.

4. In visiting the sick.

5. In distributing tracts.

6. In relieving and instructing the poor.

Even. 6½. Public-meeting. Sub. *The righteous and the wicked contrasted.*

1. In their views and feelings regarding religion.

2. In their pursuits.

3. In their enjoyments.

4. In their influence on society.

5. In affliction, death, judgment, and eternity.

Friday, 13th.

Morn. 7. A prayer-meeting.

Even. 6½. Public-meeting. Sub. *Different Characters.*

1. Those who know, but do not do, the will of God.

2. The Sabbath-breaker.

3. The Prayerless.

4. The Self-righteous.

5. The Backslider.

6. The awakened Sinner.

7. The Swearer.

8. The Procrastinator.

9. The tempted Christian.

10. The prayerful Christian.

Saturday, 14th.

Morn. 7. A prayer-meeting.

Sabbath, 15th.

Morn. 7. A prayer-meeting.

10½. Sermon by Mr. Parkins. Sub. *Faithfulness of God.* Text, 2 Tim. ii. 13.

After. 2½. Sermon by Mr. Harvey. Sub. *The Breath of Heaven on the Dry Bones.* Text, Ezekiel xxxvii. 9. The Lord's Supper after the sermon.

Even. 6. Sermon by Mr. Parkins. Sub. *A Better Resurrection.* Text, Heb. xi. 35.

Closed with a prayer-meeting; to commend the ministers to God—to pray for the prosperity of the churches—and to implore a blessing to attend the meetings.

# REMARKS.

1. Those who have not been present at protracted meetings imagine that, were they to attempt to hold them, it would be impossible to secure an attendance on so many immediately successive services; in this, however, they are greatly mistaken. Let them form a judicious plan—obtain the assistance of three or four devoted, faithful ministers—seek direction from God—depend wholly on divine influence—

"Give to the wind their fears,  
Hope and be undismayed"—

and I am persuaded they will generally find the attendance to be very encouraging. Our congregations not only kept up, but continued to increase; and it is my deliberate opinion, that the meetings would have been much larger had they been continued another week, in a more spacious place of worship, and this, too, is the opinion of all with whom I have conversed on the subject. The tendency of the services is to create a hungering and thirsting after righteousness; and when this zest for divine things is experienced, one thing is desired of the Lord, and that is sought after—that we may dwell in the house of the Lord all the days of our lives, to behold the beauty of the Lord, and inquire in his temple.

2. The manner of conducting the services was as simple as possible, and differed little from the ordinary mode of conducting the public worship of God, excepting only, that instead of there being but a single speaker, several spoke, one by one, that all might learn,

and all might be comforted. The sermons and addresses were short and faithful, pointed and affectionate, calculated to allure rather than to terrify. The brethren studied great plainness of speech, and spoke of religion as a solemn and infinitely important reality. They set before sinners the inevitable alternative of life or death—of a blessing or a curse; and, knowing the terror of the Lord, they persuaded men to be reconciled to God. The total depravity of human nature—the indispensable necessity of divine grace to renew the heart—the all-sufficiency of the Gospel to save those who believe—the absolute and immediate obligation of sinners to repent, believe, and yield themselves unreservedly to God—the duty of Christians to awake out of sleep—to watch and pray—to be active, zealous, and useful—to work for the glory of God and the good of souls whilst it is day—to be the salt of the earth and the light of the world; were the principal subjects on which the speakers dwelt. And the interest which the congregations took in the services, was evinced by their fixed attention, their solemn seriousness, and, in many cases, their flowing tears. If the services were entirely free from that cold formality, and those heartless disquisitions which unhappily sometimes characterize the exercises of the sanctuary, they were also equally free from the indecent rant, and enthusiastic rhapsodies, which must always be offensive to the chaste, intelligent Christian. There was nothing in the mode of conducting the services to which the most fastidious could justly object.

3. The most interesting and profitable seasons were the early prayer-meetings, which were well attended every morning in the week, from seven to eight o'clock. The ministers were present at these meetings, but they did not take any active part, the members of the church, and occasionally one or two members of other Christian communities, led the devotional exercises. Their prayers were short and fervent, and generally seven or eight prayed within the hour. I never before witnessed so much of the spirit of prayer—so much pouring out of soul before God; or experienced so much delight in public devotion. It was indeed good to be there; and many could say, "My willing soul would stay in such a frame as this." At the close of the service, on the Sabbath-evening, we held a prayer-meeting to commend to God our dear brethren who

were "ready to depart on the morrow," and to implore the Divine blessing to attend their labours: there must have been nearly 300 present at this delightful meeting.

4. Most probably it will be asked, "What good resulted from the services?" I would also ask the querist, "What obvious good resulted from the services in which you were engaged on the last Sabbath?" It is probable that, in nineteen cases out of twenty, ministers would find it difficult to point out any particular instances of usefulness that resulted from their labours on the last Sabbath. Not that I suppose their labours were altogether unsuccessful. All that I mean is, they would most probably find it difficult to specify instances of usefulness; and, therefore, they ought not to demand immediate evidences of usefulness from our meetings, as a proof of the Divine approbation. Give us credit for sincerity of heart—purity of intention—and entire dependance on divine grace, and I think it may be safely concluded that good must result from the meetings. And that good has resulted from them can be doubted by none who attended them. If it be good for Christians to meet together for prayer—to be brought into more intimate fellowship with God—to have their minds more deeply impressed with the importance of divine things—to experience more holy joy in religious exercises—and to become more zealous and active in the cause of Christ—then *good has resulted* from our meetings. Also, if it be good for serious impressions to be strengthened—for inquirers to be encouraged to follow on to know the Lord—for waverers to become decided for God—for the converted to resolve to unite themselves more closely with the people of God—then *good has resulted* from our meetings. Again, if it be good for those who have lived in the constant neglect of the means of grace, to be brought to the sanctuary—for the impenitent to begin to weep for their sins—for the prayerless to begin to pray—for godly parents to see their ungodly children brought under the most serious concern for the salvation of their souls—then *good has resulted* from our meetings. Once more: if it be good for ministers to entertain a deeper sense of their great responsibility—to become more plain, serious, and earnest in their method of preaching the Gospel—to have a deeper sense of their dependance on God for success—and to devote themselves with renewed ardour to the



sacred work of winning souls to Christ—then good has resulted from our meetings.

5. I am fully aware many objections are raised against such meetings; and I lament that, in many instances, they are made by those of whom we might have expected better things. I should be glad to enter fully into those objections, did it not require more space than it is reasonable to expect you should allow for a single paper. If any of my brethren will state them, I shall hold myself in readiness to reply to them in the best way I can, if you will permit me to occupy a part of your pages; and I think, a serious and candid discussion of the subject, would not prove uninteresting to your readers, and, I would willingly hope, not unprofitable to our churches.

To my dear brethren in the ministry I would affectionately recommend the adoption of these meetings; as I have not the least doubt that they would find them very useful. There is little in the state of our churches, and in the state of religion generally, to justify our complacency. Sinners are perishing all around us—the wicked are dying in their iniquity—and there is too much reason to fear that, in many unsuspected cases, their blood will be required at the watchman's hands. Efforts are, with much propriety, being made for the salvation of the nations afar off, and ought we not to manifest a greater anxiety for the salvation of our own nation? We call public meetings, and employ many speakers, to tell of what is being done on distant shores, and to ask our countrymen to contribute their money to aid in promoting, by the blessing of God, the salvation of the heathen. May we not, with as much propriety, hold public-meetings for the particular purpose of promoting the salvation of our neighbours, and to beseech them first to give themselves to the Lord?

JOHN CRAPS.

Lincoln, Dec. 8, 1835.

#### THE BAPTIST INTEREST IN DERBYSHIRE.

To the Editor of the Baptist Magazine.

The following statement of facts, respecting the state of the Particular Baptist denomination in Derbyshire, is, by your permission, submitted to the attention of our churches. According to the census of 1831, the population was 237,170. There are eleven market-towns in the county, many large villages

and populous districts. Here, then, are people to hear the gospel, although our churches have not done much to meet their demands. Let them not think, however, that the whole ground is pre-occupied by other sections of the Christian church; that no wide and effectual doors are open to receive the messengers of truth, or that the desert rejoices and blossoms like the rose; because such an opinion is erroneous and contrary to fact. This is obvious from the following statement. In the county the Episcopal church has 176 places of worship, and the Dissenters have 184, making a total of 360.\* If we reckon 500 for each place of worship, and make a deduction on behalf of sick persons and others who cannot attend the house of God, there will remain a considerable number, either wholly or partly unprovided with the means of salvation.

This will be a cause of sincere regret to every good man. But what is the state of our own denomination in Derbyshire? We have 4 chapels, and 3 churches. These are at Derby, Swanwick and Riddings, and Loscoe.

A person travelling from London to Manchester, passing through Derby, Duffield, Belper, Matlock, Blakewell, and Buxton, would find one Particular Baptist church. Or a person going from Sheffield to Birmingham, through Dronfield, Chesterfield, Alpeton, Swanwick, Ripley, and Derby would find two churches belonging to our denomination. Besides, we have no interest in Ashbourne, Heanor, Ilkistone, Winksworth, and many other places. Some of these towns have a considerable population. According to the census of 1831, the population of Ashbourne was 2246; Belper, 7890; Chesterfield, 5775; Ilkistone, 4446; Matlock, 3262; and Winksworth, 4082.

In the county, the various bodies of Methodists have 109 chapels; the Independents, 39; the General Baptists, 12 or 13; the Roman Catholics, 7; the Quakers, 5; and the Presbyterians, 3.

Although the writer sincerely rejoices in the success of all who "know nothing among men, save Christ and him crucified," he is convinced that additional exertions are required to enlighten and evangelize this interesting part of the kingdom. While other denominations are making united and simultaneous efforts for the dissemination of their principles, and for the extension of spiritual

\* See the Congregational Magazine, for December, 1835. Supplement.

religion in various parts of the county, let not our own churches remain inactive and inglorious spectators of these "works of faith and labours of love," but rather adopt some judicious and energetic measures to promote and consummate an undertaking so good and beneficial.

Can the Committee of the Baptist Home Missionary Society direct their attention to Derbyshire? Is not this suggestion worthy of their consideration? Or could not some wealthy individuals in our churches, who may have family connexions in the county, or who feel interested in the spiritual welfare of its population, support a missionary at least for one year, in some neglected district? If any are disposed to make the experiment, many places may be found where the people are numerous, and greatly need religious instructions. Piety, philanthropy, and patriotism are interested in such a scheme of benevolence.

I hope that some of your readers may be disposed to give the matter a serious consideration.

Swanwick, Jan. 8, 1836. T. POTTENGER.

#### MATERNAL ASSOCIATION.

The first quarterly meeting of the London Maternal Association took place on Thursday, the 14th of January; on which occasion the Rev. Dr. Reed addressed the assembled children with great earnestness and simplicity. He congratulated all present on the happy occasion which had brought them together, and regretted that mothers had not sooner united in prayer and effort for the early conversion of their offspring. He brought to the recollection of the dear children, the hourly proofs they received of the care and tenderness of their earthly parents, and assured them that their heavenly Father was much more anxious to promote their best interests, and to secure for them a place in the kingdom of which Christ has condescendingly said, little children shall constitute a part. He also urged upon them the necessity of giving their hearts to the Saviour; and then requested them to unite with him in fervent prayer, that they might be able to do so without delay. An appropriate hymn for mothers was then sung; and Dr. Reed gave them a few words of advice and encouragement, and concluded this very interesting service with prayer. It will be pleasing to the friends of these institutions to know that the London Maternal Association has originated three

societies in the neighbourhood; and encouraging to those who may be contemplating the establishment of similar ones, that every mother thus united has evinced a deepening concern for the eternal welfare of her own children, and of the young around her.

#### KENSINGTON GRAVEL PITS.

The members of the church at the above place offer their sincere acknowledgments to their kind friends who have so promptly responded to their appeal inserted in the magazine for October last, and affectionately solicit the general co-operation of their brethren in the liquidation of the debt remaining on their meeting-house.

Keppell Street, Rev. George

Pritchard.....10 11 0

Henrietta Street, Rev. T.

Thomas.....2 6 6

Rev. Dr. Newman, by Rev. G.

Pritchard.....1 0 0

Rev. John Dyer.....1 0 0

*Sums received by the Rev. John Dyer.*

St. Albans, Rev. W. Upton...4 10 0

Gildersome, Yorkshire, Rev.

W. Scarlett.....1 9 6

Bourton-on-the-Water, Rev. T.

Coles.....2 0 0

J. Gutteridge, Esq., Camber-

well.....2 0 0

Contributions will be received by the Rev. John Dyer, Fen Court.

#### EMIGRATION.

*To the Editor of the Baptist Magazine.*

Dear Sir,

Some years ago I took the liberty of recommending, through your medium, such of our Christian friends who were emigrating to America, or elsewhere, to provide themselves with a certificate of church membership, and any other documents which might accredit them to our churches abroad. I greatly wonder that any persons of respectability and character should neglect so obvious a precaution; but as I find that cases of the sort do occur, I beg to repeat and earnestly to impress the advice, as a necessary means of securing to Christian emigrants a favourable reception, and I may add, of obviating the necessity of letters of reference and inquiry, which have probably formed a needless addition to the correspondence of other friends in this country, as well as of

Your's truly,

JOHN DYER.

Fen Court, Jan. 23, 1836.

THE BAPTIST BUILDING FUND.

The following cases have been assisted, with the sums attached to them, since the last statement inserted in the Baptist Magazine for September, 1835.

Bloxham, Oxon.....	£40
Newton St. Petrock, Devon...	35
Burnley, Lancaster.....	60
Soham, Cambridge.....	70
Neath, Glamorgan.....	45

Donations and subscriptions will be thankfully received by the Secretaries, the Rev. T. Thomas, 6, King's Terrace North, Pentonville, and the Rev. C. Stovel, 26, Finsbury Circus; and by the Rev. C. Woollacott, 14, Wilmot Street, Brunswick-square, who has been appointed Collector, instead of Mr. E. Wilkinson.

THE BAPTIST CHAPEL, MINT LANE, LINCOLN,

Is a neat substantial building, capable of seating about 400 persons, and is regularly invested in trust, for the use of the Baptist denomination. It was built in the year 1819, and cost £1600; of this sum £1200 was collected, principally in Lincoln and the neighbourhood, soon after the erection of the building. The remaining sum of £400 has continued a debt on the chapel to this time, which has greatly crippled the energies of the church.

The cause was for a long time in a very low state; but, by the blessing of God, has considerably improved within the last few years. The number of members has more than doubled since our present pastor commenced his labours amongst us, and our prospects of future improvement are encouraging. The church and congregation feel it to be of importance to the welfare of the interest that the present debt should be removed as speedily as possible, and they have engaged to exert themselves to the utmost to pay it off by the present year (1836). They have adopted the plan of collecting cards, and have printed ten cards, to bear £10 each; twenty cards to bear £5 each; fifty cards to bear £2 each; and one hundred to bear £1 each. They will feel grateful to any friends to the cause of Christ, who may afford them any aid in this important undertaking, either by receiving cards to fill up, or by contributing towards the filling up of those taken by others.

Signed, in behalf of the church,

J. DOUGHTY.  
W. PENNEY.  
S. BRANDHAM.  
W. FOSTER.

GRIEVANCES OF DISSENTERS.

We invite attention to the Resolutions of "The Protestant Society for the Protection of Religious liberty" inserted on the cover, and hope their advice and example will be promptly obeyed.—Ed.

CHAPELS OPENED.

CHELTEMHAM.

A great portion of the church and congregation meeting in Bethel chapel, having considered it to be their duty to withdraw from that place, in order to retain the services of their pastor, and worship God in peace and holiness, for some time endeavoured to obtain ground in an eligible situation to build a chapel, considering that, in the midst of a population of from 20,000 to 30,000, there was ample room for two causes in the Baptist denomination. Three months were employed in endeavouring to obtain ground, but in vain; at length, a large building in the centre of the town, at a convenient distance from every other place of worship, which had been erected for a riding school, was offered for sale. Having ascertained that it was a substantial freehold property, and capable of being converted into a good chapel, it was purchased. Its dimensions are 83 ft. by 45. Twelve feet are taken off for a vestry; over which a gallery for the Sunday-school is erected; and the place is neatly fitted up, and was opened for public worship on Jan. 1st, 1836; when three sermons were preached: in the morning, by the Rev. E. Carey; in the afternoon, by the Rev. W. Walton, of Trowbridge; in the evening, by the Rev. J. Hoby, D.D., of Birmingham.

Mr. Carey preached, also, twice on the following Lord's-day; and Mr. Smith, the minister of the place, once. Notwithstanding the unfavourable state of the weather, the attendance was very good; and the collections amounted to nearly £100.

The following ministers took part in the devotional services, White, of Cirencester; Newman, of Shortwood; Trotman, of Tewkesbury; Acock, of Naunton; and Yates, of Stroud. The blessing of the Lord was enjoyed, and the prospects are very cheering.

WORCESTER.

A small chapel, recently erected in the suburbs of the city of Worcester, in the midst of a dense population destitute of the means of grace, was



opened for public worship on Tuesday, Jan. 12, 1836; when two sermons were preached by the Rev. James Smith, of Cheltenham. The weather was very unfavourable; but the congregations were good, and the collections liberal.

This spot presents an important and interesting field of labour, to any minister of Calvinistic sentiments, not wholly dependent on the ministry for support. The church, for whose use this place is erected, was formed about eighteen months ago. May the Lord send them a pastor, after his own heart, to feed them with knowledge and understanding.

#### RECENT DEATH.

REV. J. W. MORRIS.

We have just heard, from one of the family, of the very sudden and affecting removal of the Rev. J. W. Morris, the well-known author of "Memoirs of the Life and Writings of the late Rev. A. Fuller," and other publications. The last two years of his life were spent in editing a Commentary on the Holy Scriptures, by the Rev. J. Sutcliffe, A.M.; a work abounding with pious reflections, which often deeply affected his heart. On the evening of the 19th of January, he revised a proof of the last sheet of this work, and being asked if he would see a clean proof in the morning, he replied, "No, let me see no more, the work is finished;" and he might have added, in the language of the Patriarch—if the events of futurity were not wisely concealed from mortal vision—"Thou shalt seek me in the morning, but I shall not be." After a slight supper, he retired to rest apparently in perfect health; but, failing to make his appearance at the usual hour of breakfast, his chamber was entered to ascertain the cause of his absence, when it was indeed found that he had slept "the sleep of death." So slender and precarious is the tie by which we hold our connexion with all sublunary interests! From the calm and placid appearance of the deceased, it was evident that the spirit had fled without a struggle, probably shortly after he retired to rest.

Mr. Morris's friendly association with Mr. Fuller in early life, and his intimate acquaintance with the products of his pen, enabled him to furnish, in the memoir above alluded to, a valuable record of one of the greatest and best of men; and a lasting monument of the biographic skill and fidelity of the writer."

Mr. Morris died at Bungay, in the 74th year of his age.

FUNERAL OF THE LATE REV. WILLIAM NEWMAN, D.D., OF BOW.

On Friday, the 1st of Jan., the remains of the late Rev. Dr. Newman were interred in the burial-ground attached to the chapel, Old Ford, Middlesex.

The Rev. J. Dyer commenced the solemn service by giving out the 556th hymn in the Selection; the Rev. Dr. Cox read part of the 90th Psalm, and of the 15th chapter 1st Corinthians, and engaged in prayer; the Rev. Mr. Wallis, General Baptist, gave out Dr. Watts's 47th hymn, 1st book; and the Rev. W. H. Murch, theological tutor of Stepney college, delivered the funeral oration. The Rev. Charles Stovel afterwards gave out the 3rd hymn, 2nd book, of Dr. Watts's, and the Rev. Dr. John Pye Smith concluded with prayer.

At the grave, the Rev. Dr. Fletcher briefly addressed the mourners and friends, and concluded the impressive service with prayer.

It was very gratifying to observe, as the procession moved through the village, that all the shops and houses, with but very few exceptions, were wholly or partially closed; showing the desire of the inhabitants to pay their last token of respect to the memory of a man, whose primitive simplicity, unaffected piety, and indefatigable zeal in the cause of Christ, rendered him the object of veneration and esteem to all who knew him.

On the following Sabbath the Rev. George Pritchard improved the solemn event, in the pulpit of his late revered friend, to a crowded and deeply interested audience, selecting for his text Dan. xii. 3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." After discoursing on the character, employment, and recompence of faithful ministers, a very affecting and instructive account of the late invaluable pastor was added; and it was evident, that every sentence which dropped from the preacher's lips proceeded from a deeply wounded and an overflowing heart.

Dr. Newman has left the whole of his valuable library to Stepney college.

#### Just Published.

The Christian Minister. A discourse, occasioned by the death of the Rev. W. Newman, D.D., more than forty years pastor of the Baptist church at Old Ford; delivered on Lord's-day morning, Jan. 3, 1836, at the Baptist chapel, Old Ford, by George Pritchard. To which is appended, the Address, delivered at the interment, by the Rev. W. H. Murch, Theological Tutor of Stepney college.

FEBRUARY, 1836.

It becomes our painful duty to announce to the friends of the Baptist Irish Society, the resignation of their highly-esteemed Secretary, the Rev. George Pritchard. Mr. Pritchard, as is well known, was for many years associated with our lamented friend, Mr. Ivimey, in the gratuitous secretaryship; and we cannot better express our own sentiments, and, we will venture to add, the sentiments of all who are acquainted with the progress of this Society, than by saying, is associated with him also in his essential and constant services for the promotion of its interests, and in his high character for disinterested and Christian benevolence.

Whilst the committee are conscious that no thanks of theirs can repay their late Secretary for his "work of faith, and labour of love," they have at the same time unanimously passed the following resolution, expressive of their deep sense of obligation to him for his gratuitous and long-continued services.

*Resolved unanimously*,—"That this Committee greatly regret the determination of our respected Secretary, the Rev. George Pritchard, to resign his office; and, while they accept his resignation, they desire to express their obligations to him for his very zealous, efficient, long-continued, and gratuitous services; and rejoice that, though his office ceases, his interest remains undiminished in the welfare of this Society."

R. W. OVERBURY }  
WILLIAM PAXON } *Secretaries, pro. tem.*

From MR. ALLEN to MR. PRITCHARD.

*Ballina, December 18, 1835.*

I need scarcely say, I most fully and heartily concur in the address contained in the Chronicle for this month, which has just come to hand. I trust this appeal to the liberality and good feeling of our brethren in England will not be made in vain. Were this to be followed up by a visit to our churches as extensively as possible, I would hope that no further complainings for a lack of funds could possibly exist.

The state of the schools, with few exceptions, is at the present time very encouraging, the night schools especially. I should think that upon an average there are in each of the night schools in this district thirty or forty full-grown boys and girls, and men advanced in life, who are being taught to read and understand the word of God. The plan you suggested of making the Scriptures understood by the children in the day-school, has been silently but effectually introduced, and is working exceedingly well. Should you, in the providence of God, be directed hither again, the improvement in that department of instruction would, I am sure, be fully apparent.

The Lord is still with us, I trust, in Ballina. One and another is still being added to our little number. Were the schools to which I referred in my last, established in this town, I doubt not, but under the blessing of Him without whom nothing is wise and holy and good, they would prove nurseries to the church in a

very extensive degree. May I hope to hear from you on this subject at your earliest convenience, as arrangements will have to be made about the finishing of the house.

At this time, I am sure, you have sufficient to engage your head and heart about Ireland, without the reading of long letters from your agents. Allow me to conclude therefore with best wishes for your temporal and spiritual welfare.

JAMES ALLEN.

*To the SECRETARY.*

*Limerick, December 18, 1835.*

With this I send you the Scripture readers' journals, and the quarterly statement of the Society's schools under my superintendence, which I hope will be satisfactory. I scarcely need make any remarks on them, as you and good Mr. Morgan so lately saw some of them. But some of the best you have not seen, my district being so extensive, and your time rather limited. We regretted your departure; but I am convinced the longer you and dear Mr. Morgan stayed with us, the more difficulty we should have in parting with you. You have left a good impression on our minds: may we indeed be influenced by your wise, pious, and kind advice and example, and be more than ever devoted to the Lord's work! And may the Lord's people feel the great responsibility of coming forward to support and promote the all-important objects of a Society, that has such claims on the pious and

benevolent exertions of Christians, of British Christians, Ireland has above all other countries, from various considerations, it does not require a moment's reflection to show. But I hope good people will think about it, who never thought before; and then, I am sure, the Lord's cause will go forward. Who has the Lord to act for him on earth, but his people? His enemies will not do it. May they esteem it their highest honour and greatest pleasure to serve the Lord, and afford the blessings of salvation to those who are ready to perish! If regret could be experienced in heaven, it would be by those who could have served the Lord, and did it not.

W. THOMAS.

To MR. ALLEN.

*Ballina, December 17, 1835.*

The appeal on behalf of my poor degraded countrymen, which appears in the Baptist Magazine for this month, has excited feelings of joy in my mind. We have been long calling for more help from our dear English friends, and they have done much for us; but now, as the reverend gentlemen who have lately visited us (having seen what God has wrought, and what yet remains to be done) have so faithfully recommended us to the English Christians, we anticipate the most energetic response to our imploring cry of "Come over, and help us!" May that God who "worketh according to the counsel of his own will," bring our case to the hearts of those who are able to assist us; and may He enable the society to carry on its operations, until the whole land shall be filled with the glory of the Lord of Hosts!

I have lately occupied the station at Ardvally at the urgent request of the inhabitants: they evince a very great desire to hear the gospel, and begged that I should procure some tracts for them. After preaching last Lord's day, they requested, if I could not come, that I would ask you to let them have a preacher every sabbath-day: there were some Roman Catholics present. These people were really desirous to hear; they have a clean comfortable place to preach in, and nothing would gratify them more than that you should visit and preach for them. The brethren at Easky are getting on well. The congregation is on the increase, and continues attentive.

THOMAS BERRY.

To the COMMITTEE

*Kilbeggan, December 14, 1835.*

Thanks be to God, some good is doing.

On my way to Abbeyleix, the last time, I preached at Tullamore, after which a young man invited me to his house, for the purpose of having some religious conversation, relative to his state of mind. He very pensively described the life of dissipation he had lived, and seemed fully resolved in future to devote the residue of his days to the service of God. I pointed out the only hope of eternal life to him, to which he appeared to cleave. He read those portions of the word of God, such as, "Repent, and be baptized;" "He that believeth, and is baptized;" which formed his resolution as to the people amongst whom he would cast his lot. I recommended it to him; but at the same time, advised him not to be baptized immediately, for fear of a relapse. At Ferbane, one living in the town, and the other a mile or more from it, are two females whom I believe are subjects of divine grace, and their minds are under the teaching and refreshing of divine influence. To only one of them has been given to see, that baptism is part of the imperative code; the other has the subject under serious and deep consideration. Another female living at Athlone has I believe experienced a gracious change: expediency alone has kept her from putting on the Lord Jesus; but as soon as some obstacles are removed, she is determined on casting in her lot amongst us. There are five or six persons at Raharny I have the most favourable opinion of; I believe they have all experienced a divine change. Two of them have announced their intention of being baptized, the first opportunity. One of these is certain of much opposition. The people of this country mostly have a deadly dislike to what they call changing their religion. And this question is often forcibly put, "What has become of our fathers? Are not our priests and our ministers learned men? Surely they could not have been mistaken in these matters." She knows she must suffer opposition; still she is resolved on enduring the cross, and despising the imaginary shame. This resistance may arise from the extreme ignorance of most of the people of Ireland, of the tenets composing the difference between sects, having had no opportunity of knowing any but the two religions, the popish and episcopalian. These are some of the things which obstruct the way of our usefulness; but which are gradually yielding to the almighty power and irresistible influence of divine truth on the minds of the people. Ignorance



must recede before it, like the darkness before the brightness of the noon-day.

The Lord has been pleased to call away one of my members since I last wrote; Mrs. Bagnall, 96 years of age: she was a member something more than half a century. Her life, as wife, mother, relation, friend, neighbour, and member of the church of Christ, was bespangled with many excellencies. She died in the full triumph of faith, without a struggle or a groan. She had the happiness of seeing several of her dear children embrace the gospel, and take their station in the church of God; and some of them went before her to heaven. Next Lord's-day, viz., the 13th inst., I purpose preaching her funeral sermon, at Rahue. I have no doubt but the meeting-house will be crowded with hearers, as she was respected by all who knew her. Thus are many of my dear friends taken away,—an Ivimey, a West, and many others whom I loved; while I am still left to contend with the powers of darkness.

J. MC CARTHY.

TO MR. THOMAS.

Limerick, December 17th, 1835.

During the past month I have endeavoured to be useful, not only in attending the several stations, but also in reading the Scriptures, holding religious conversation, and distributing tracts wherever I have been favoured with opportunity; and have the pleasure to state that the work of the Lord is still going forward in a regular and progressive manner. Many, who, not long since, regarded me with feelings of dislike, and looked upon the word of God as a book of dangerous knowledge, are now (thank God!) beginning to see their error, and not only study the Scriptures, but seem to take the greatest pleasure in hearing them explained. I am regularly visited by one of this description, who comes for the alone purpose of being informed concerning the things of salvation; and though once a dark, unenlightened papist, he now declares that his hope is fixed on no other foundation but the Lord Jesus Christ. I gave him a bible and some tracts, which he received with the greatest thankfulness; and not only myself but others have found him, when he did not expect us, in the exercise of reading these records of divine mercy. I regularly pray for him, that the Lord would give him grace to go forward; and I feel confident that he is a brand plucked from the burning. This is a pleasing indica-

tion of the great good effected, through the instrumentality of reading the Scriptures. There is also another instance, which I feel pleasure to state. I had been accustomed to speak to an old man, who, though a protestant, was totally ignorant of the plan of salvation through the finished work of Christ Jesus. It often grieved me to hear his expressions, as they greatly tended to undervalue the Saviour's merits, and substitute the filthy rags of human deserving instead. He fully believed that salvation was by works, and laboured with great zeal to make others believe it too; which he did not find much difficulty in effecting, as a good opinion of ourselves is a principle congenial with corrupt human nature; but through the blessing of God on my humble labours, his judgment has not only been convinced, but I have great reason to hope that his heart has been also touched; for the last day I spoke to him concerning those things, I saw the tear roll down his aged cheek, and I heard him acknowledge, in the hearing of some persons present, though he once hoped for favour on account of his own worthiness, he now perceived that, "there is no other name given among men whereby he could be saved, but the name of Christ." I have also, within the past month, been at Walshpark, a place distant from Limerick forty miles, where I preached to an attentive congregation in Mr. Walsh's house; they were greatly pleased with what I told them, and expressed a desire that I should visit them again, which I promised to do the next opportunity. It would be impossible that I could, in a single sheet, give you even an outline of my labours during the past month. I have just related those things to show you that our labour is not in vain in the Lord, that "we shall reap if we faint not;" and, resting on the promises of God, let us persevere, even in the face of difficulties, for a joyful harvest will crown our labours, and richly compensate us for every trial. I have inspected the Croagh and Camap schools, and found every thing in proper order; the chapters have been well repeated, some of them by children not exceeding five and six years of age. May the Lord prosper the exertions of those, through whose kind instrumentality such blessings are continued to this priest-ridden and unfortunate country!

MICHAEL C. LYNCH.

## CONTRIBUTIONS.

## Collected by the Rev. C. T. Keen.

Caerleon :—			
J. Jenkins, Esq. ....	1	1	0
W. Jenkins, Esq. ....	1	1	0
Collection at the Chapel..	1	14	0

## Newport :—

Mr. T. Wall. ....	0	10	0
A Friend. ....	0	2	6
Mr. Mullock. ....	0	2	6
Mr. Crosfield. ....	0	5	0
Mr. Gething. ....	0	5	0
S. Edwards, Esq. ....	0	5	0
Mrs. A. Lewis. ....	0	2	6
Mr. E. Morgan. ....	0	5	0
J. Corsbie, Esq. ....	0	10	0

## Glamorganshire :—

Association held at Ystraa.	3	3	1
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## Cardiff :—

Collection at the English Baptist chapel. ....	7	2	1
L. Williams, Esq. ....	0	10	0
Mr. Evans, jun. ....	0	5	0
Mr. Jenkins. ....	0	2	6

Cowbridge. ....	0	6	1
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Bridgend. ....	1	6	1
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## Swansea :—

Mr. T. Walters. ....	1	0	0
Mr. D. Walters. ....	1	0	0
Mr. T. Walters, jun. ....	0	10	0
Eton, Knight, and Strand..	0	10	0
E. J. ....	0	10	0
A Friend. ....	0	5	0

## Merthyr :—

Collected at Bethel. ....	1	13	5
Ditto at Carsalem Dowlats	2	3	7
Ditto at Zion chapel. ....	1	0	0
Ditto at Ebenezer. ....	0	14	0

\*\*\* It is much regretted that the above list, which should have been inserted in the Chronicle for August last, was by an oversight mislaid.

## Collected by the Rev. S. Davis.

Edinburgh (including £2 5 0 from Dumfermline). ....	113	2	8
Newcastle. ....	32	6	6
North Shields. ....	5	11	0
South Shields. ....	3	2	0
Leeds. ....	24	11	6
Bradford. ....	31	9	4

## By the Secretary.

Mr. Bickham, (2 years)... ..	2	2	0
Collection from the Baptist Church, Argyle-square, Edinburgh, per Mr. Irvine	2	1	6
Miss Parr, don. per Dr. Newman. ....	0	10	0

## Received by the Treasurer.

W. Napier, Esq. Little Waltham, Essex. .... sub.	1	1	0
Mr. Kirby, by Mr. T. Gurney	0	10	0
Mr. W. Bowser. .... sub.	2	2	0
Church Street Auxiliary..	10	0	0
Ditto Ladies' Association, one-third proceeds of sale of ladies' work. ....	10	0	0
Mr. Stockley, Walworth, donation. ....	1	0	0
Thrapstone, per Mr. Collier	4	0	0
Baptist Church, Auchter Muchty, per Mr. Dron	1	0	0
Baptist Church, Perth, per Mr. Thomson. ....	3	11	2
F. M. .... don.	0	5	0
Bedford Old Meeting Auxiliary Society. ....	1	0	0
Mr. T. Kilpin. ....	0	10	0
A Friend, per ditto. ....	1	0	0
Two Ladies at Homerton, per Mrs. Millard. ....	2	2	6
Collection at Lockwood, per Mr. Willett. ....	5	1	8
Mr. J. Sugden. ....	0	10	0

## Received by Rev. J. Dyer.

Collected by a little girl..	2	0	0
G. F. ....	50	0	0

A valuable parcel from Mrs. Burls, of Edmonton, for the poor children in Ireland, is respectfully acknowledged.

Also, a parcel of rewards for children in the Irish schools, from Mrs. Clements and Miss Sargeants, Laytonstone, Essex, sent to Mr. Allen : a very suitable, timely, and acceptable supply.

Mr. Pritchard has also shipped one hundred and fifteen volumes of various authors, mostly theological, presented at his solicitation, by a number of friends, chiefly connected with the church and congregation in Keppel-street, for Michael Lynch, of Limerick.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD.

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CCVI.

FEBRUARY, 1836.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

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## FOREIGN INTELLIGENCE.

### COLOMBO.

Our readers are aware that Mr. Daniel, our Missionary at this important station, has been, during his whole residence in Ceylon, cheerfully and zealously aided in his benevolent labours by the various members of his family. The cause of Female Education, particularly, has been efficiently promoted by their exertions—a department of effort, of which the necessity and the usefulness, as bearing on the moral condition of society, are very inadequately understood in our own more highly favoured country. But it has pleased God to deprive his servant of the comfort and the advantage resulting from this domestic co-operation. The health of Mrs. Daniel had been impaired from the very commencement of her residence in Colombo, and at length that of her daughters also gave way under the enervating influence of the climate. The case of the youngest, particularly, was such as to render a return to this country, in the judgment of all acquainted with it, indispensable.\*

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\* The Committee are greatly indebted to the Rev. B. Clough, the senior Wesleyan Missionary in Ceylon, for a very valuable letter to their Secretary on this subject. It is a beautiful specimen of Christian kindness and affection towards a deeply afflicted brother Mis-

A passage was accordingly procured by the *Morning Star*, Captain Linton, which left Colombo early in July. It proved that the step had been delayed too long to be of advantage to Mrs. Daniel; she was unequal to the fatigues of the voyage, and gradually sank, till she expired, in serene and peaceful hope of a joyful resurrection when the sea shall give up her dead, on the 19th of November, about a fortnight before the *Morning Star* arrived in England. Her three daughters landed in safety, and have already derived considerable benefit from the change of climate.

Under these afflictive circumstances, our beloved brother, Mr. Daniel, has a peculiar claim on our sympathy and prayers. May he be graciously sustained under his bereavement, and strengthened to pursue, in the spirit of resignation and faith, the various duties of his station. Some information respecting these we extract from a letter dated July 6, and brought to England by his family.

In reference to our Missionary work, we all continue to labour amidst many discouragements, and some encouragements; and, though we may be often cast down, yet not destroyed. Labour

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and his family; the high testimony to whose worth and labours they know to be faithful, although, out of regard to the feelings of the parties concerned, it would be improper to publish it.



is our lot on earth—rest is what we expect in heaven. We are now called on to sow the seed—whether we shall gather in the harvest I cannot say. But an immortal harvest shall be collected to the

divine glory. I shall annex to this a tabular account of the preaching labour connected with the Baptist Missionary Society in Ceylon.

Place.	Miles from Colombo.	Time of Preaching.	Language.	Preachers.
Fort.....		Sun. Morn. and Even., Tues. and Thurs. Evens.....	English and Portuguese..	(1 Siers and Daniel.
Pettah.....	COLOMBO.	Sun. and Wed. Evens.....	Portuguese....	H. Siers.
Grand Pass.....		Sunday Mornings.....	Singalese....	E. Daniel.
Jail.....		Tuesday, every other week..	English.....	Do.
Cyman's Gate, Open Air		Do. do.....	Singalese... ..	Do.
Sear-street.....		Sun. Morn., every other week..	Do. ....	Do.
Hill-street.....		Mon. Even., very uncertain..	Portuguese..	H. Siers.
Cultency.....		Friday Evenings.....	Tamil, by an Interpreter..	E. Daniel.
Modeah.....		Sunday, every other week..	Singalese..	Members of the church.
Leper's Hospital.....	4	Thursday, every other week..	Do. ..	H. Siers.
Mattacovley.....	4	Saturday and Sunday.....	Do. ..	E. Daniel & Members.
Kattapellaulet.....	5	Sunday & Wednesday, every other week.....	Do. ..	Do. do.
Calamy.....	6	Wednesday.....	Do. ..	E. Daniel.
Pettygodah.....	5	Wednesdays and Sundays..	Do. ..	E. Daniel & Members.
Byamvillee.....	10	Sundays.....	Do. ..	Do. do.

In Hanwell, twenty miles from Colombo, and three villages, the Singalese preacher, Corlois, makes known the Gospel.

The distances are taken from the Fort of Colombo, and approximate as near to accuracy as round figures can express it.

Some of these labours are occasionally interrupted; by illness—by the state of the weather—and by a variety of things you cannot always provide against; but still, such is the course we have generally of late pursued. And when to these you take into account the time that must be expended in visiting schools—in superintending school-masters—in studying the native languages—in preparing tracts—in visiting the sick—and in going to the houses of the people, to speak with them concerning Christ and his salvation, you will conclude I have not much time on my hands to spare. I have to acknowledge the assistance I receive from three members of our church, who are employed every Sabbath in the surrounding villages in preaching to the people. I shall endeavour to send with this some of their notes to me giving an account of their labours. And as they do these things gratuitously, receiving nothing, except, when the journey is distant, their journeying expenses, I beg leave to recommend them to the notice of the Society; and suggest, if a book were sent to each of them, it might encourage their hearts, and help them in the work in which they are engaged. I mean some book likely to promote personal piety, and stimulate to exertion. These persons are the fruits of the divine blessing on the

school exertions of my beloved predecessor.

In many of the stations we occupy the soil appears very unproductive; in others a more pleasing aspect is presented. But through evil and good report, it is our duty to go forward. I have often seen that places which at first have been very unpromising, have been afterward the most fruitful. One of the most interesting modes of labour, is one from which at present we cannot expect to see much visible fruit, viz., the conversations we have with people who come from a long distance, as we go into the villages to make known the word of God. Often do we meet with groups who come from the interior districts of the country, whom we stop in their journey, or who are halting in the way, with whom we enter into conversation, and find they have never heard of the true God, or the only Saviour. Then collecting them under the shade of a tree, we preach as plainly as we can the way of mercy, through the death of Christ. Having done this, we give them tracts, enjoining them to read them—or if they cannot read them, to take them to their neighbours who can read, and ask them to read them to them. They generally listen with considerable attention. O that they may take the word with them into their hearts, unto their villages, and

publish it to all around. At other times we got into eager discussion with the Papists—as was the case last week; when a long conversation took place between us, on the worship of images, and the celibacy of the clergy. In Colombo and around, lately, a very considerable stir has been excited on some of the peculiarities of popery. Both Protestants and Roman Catholics seem to be interested in it; and things which appeared to many, fixed as the solid ground, now are ready to be considered as doubtful or dangerous things. The reading of the tracts which have lately been written on these topics, seems to be, under God, the means of producing this excitement. And, while not a few appear to see the folly of their system, without having the courage to forsake it, some individuals have lately, through these means, become regular hearers of the preaching of the Gospel of Christ. I shall endeavour to send you with this the English part of the controversy—omitting what has been printed in Singalese and Portuguese, and is now printing in the Tamil languages. As being the author of these publications, I have come in for a very liberal share of abuse from the votaries of popery. Innumerable prayers have been presented to St. Antonio for my destruction. When my house was robbed lately, it was supposed this holy man aided the rogues, that he might avenge the insults which had been offered to his awful majesty. Many threats have been held out, of what I must expect, in attacks on my person and life. But hitherto the Lord has preserved me. I have lately sent to the press a new Singalese tract on Purgatory, which I do not at all expect will propitiate their anger.

### PATNA.

From Mr. Beddy to Mr. Dyer, dated August 12, 1834.

I perceive that nearly four months have elapsed since I last had the pleasure of addressing you; which reminds me of the necessity of again writing, although I have but little to inform you of. In my last, I believe, I gave you an account of the baptism of two persons. Since then, the Lord has been graciously pleased to give us two more; one, the wife of Mr. Fraser, whose baptism I then mentioned; the other, a Mr. Judewin—both country born. By this accession we now, with a little confidence, call ourselves a church (consisting of seven

persons). Oh may He, who despiseth not “the day of small things,” make the little one a thousand! I am sorry to say that the favourable appearances I formerly spoke of, respecting two or three natives, have vanished: they turned out to have been designing hypocrites. I am not, however, without some encouraging appearances; and my Hindoostanee service is even better attended now than ever; and I also see, I trust, a growing desire on the part of the hearers to understand. My English congregation is much as usual; but all my friends, and those Christian brethren who pass and repass occasionally, tell me I have great cause for gratitude, and appear quite delighted with what they see, in my native and English congregations. May the Lord give us grace to look to him for his blessing and assistance!

A circumstance took place after our first baptism, which I doubt not will give you pleasure to hear. My landlord, a Frenchman and a Roman catholic, gave me, without being solicited, bricks to build a baptistry in our compound near the chapel, as he saw we had to suffer a good deal of inconvenience by having to go to the river; and three other friends sent me twelve rupees to assist in building the baptistry: so that I have now a chapel, a church, and a baptistry. “Praise the Lord, O my soul!”

I am sorry to have to observe, that at the time I am writing the poor natives are suffering great affliction: one of the tributary streams or small rivers that flow into the Ganges has burst its embankment, and inundated the country around. An immense number of houses have fallen, and buried the little the inhabitants possessed under them. Several places where grain has been kept, I hear, have been similarly visited: this will subsequently cause a great rise in the price of grain, if not a famine. Last year, and part of the commencement of the present, the inhabitants of a great part of Bundelcund had to flee from their country in consequence of a famine: many of them destroyed their children; others sold them; and it has even been said that they ate their children and other dead bodies. “The wages of sin is death.”

### JAMAICA.

The following particulars respecting *Mount Carey*, the fifth subordinate station under the care of Mr. Burchell, were omitted in our last number for want of room.

V. MOUNT CAREY. This is the second new station I have commenced since my return. It is to form a second station in connexion with Montego Bay. It is situated in about the centre of all my other stations, and in a direct line is about eight miles and a half from each. The premises I have purchased, with a house, formerly a blacksmith's shop, measuring sixty feet by twenty-five, which I intend to fit up as a school-house and chapel. The residence was burnt in the disturbances; but some of the foundation walls remain, and I purpose completing them, as the situation is exceedingly salubrious, and will prove highly beneficial to the Bay missionary. Hitherto I have only held service once a fortnight on the week evening; but the attendance has averaged full three hundred persons. This station would prove of high importance for a day-school, as it is situated in the midst of several thousand apprentices. At this station (Mount Carey) a Sabbath-school is formed by and under the care of Mrs. Burchell, and one of our members, Miss Jane Reid, who has been an indefatigable teacher in the Sunday-school at Montego Bay. They leave the Bay on Saturday, and devote their Sabbaths to the interests of the children at this school, and have already between two and three hundred under their tuition, and would have many more had we teachers to assist them. This is a most important station for the establishment of a day-school on the Lancasterian plan, as it is situated in the midst of several thousand apprentices; and I would at once attempt it, could I but obtain a little assistance; but unless the philanthropic friends in England afford us some pecuniary aid for this purpose, it will be impossible for us to do one tenth part of our duty or wishes in behalf of the rising generation.

Further intelligence has arrived from this part of the missionary field, which we hope to give in our next.

### BAHAMAS.

In our number for October last, we announced the arrival of Mr. Quant and Mr. Bourn, at Nassau; the former, from England; the latter, from the station which he had long singly occupied, under great disadvantages, at Belize, in the settlement of Honduras.

Mr. Quant, in his voyage outwards, touched at the Danish island of St.

Thomas, and while deeply affected at the low state of morals too visible there, he met with one incident which could not fail to cheer and animate his spirit. We give it in his own words:

Last sabbath-day I went to the Danish church, in consequence of hearing that a Mr. La Bagh, a Dutch minister, was to preach in English. My hopes were not very elevated, nor were my anticipations raised at the thought; but I was indeed greatly surprised, and delighted beyond measure, to hear, as I and Mrs. Q. ascended the steps to the church, an air with which we were very familiar in England; then to hear the minister pour forth his fervent extempore supplications in a scriptural, consistent manner, indicating him to have been taught of God. We then sang, "Faith, 'tis a precious grace," &c. The minister preached a good sermon from 1 John iii. 24; then followed a short prayer; then that beautiful hymn, "When I can read my title clear;" after which the benediction was pronounced, and the congregation retired. I could not deny myself the pleasure of staying to speak to the good man (for such I believe him); it gave me great pleasure only to see a Christian in this place. He kindly invited me to call upon him, which I promised to do. On the next day, Monday, the Moravian brethren sent their chaise from Herrnhut, for myself and family to spend the day with them, which we were very glad of. We had a pleasing, and I hope profitable, interview with them. They have a very good chapel, capable of containing from four hundred to five hundred persons, which they say is generally well filled. The brethren and sisters all behaved to us with the greatest kindness and attention.

Our friends left St. Thomas on the 6th of July, and, after a very favourable run of seven days, anchored off Nassau on the 13th. Writing on the 25th of that month, Mr. Q. observes,

A fortnight has elapsed since then, and we are still in the land of the living, though surrounded by sickness and death. The season is very hot and dry, particularly unfavourable for new settlers; yet we feel consoled by the reflection that we are in the hands of our God—that he will preserve us as long as he has any occasion for our services below, and then, we hope, receive us to our home above. When I arrived, Mr. Bourn was not here, but I am happy to say he is here now; he came last night. His passage has been



very long, being obliged to go to Cuba, from thence to New York, and from thence hither; but we thank God he is at length arrived in safety. Almost the first words brother Burton used, after I landed, were these: "Well, brother, you are come into a land of sickness and death, but I thank God you are come." He was himself only just recovering from an attack of fever. Some of his personal friends had been snatched away suddenly by death, and the funeral sermon for a Mr. Price, Methodist Missionary, who had been in the island I believe little better than a week, had been preached only on the sabbath evening previous; and since we have been here many have been called suddenly to the bar of God. While these providences remind us that in the midst of life we are in death, they also teach us the duty of being diligent while it is called to-day.

I am sure you will sincerely sympathize with me in the affliction I have so early met with in the person of my wife. She has been dangerously ill, but I am happy to say the fever has abated, and she is now recovering; though from her natural delicacy it is but slowly. One consolation we have, that it was not occasioned through any indiscretion of ours, as we have both, and especially Mrs. Q., been remarkably cautious. I have necessarily been somewhat exposed to the sun, but have used all possible precaution, and am quite well. How long I may be blessed with health, I know not; but I hope whilst I have it, I shall be ready to employ it in the service of God, and when called by death, die rejoicing in God; so whether living or dying I shall be the Lord's.

As brother Bourn is so recently arrived, we have not yet decided upon our future plans of labour, but shall do so as soon as possible. Mr. Burton and myself have discussed the subject frequently, and the plan he proposes, and which will probably be adopted, is for two of us to visit all the principal islands, and fix upon two as principal stations; here Mr. Bourn and myself to settle and visit the contiguous islands as often as possible, and thus endeavour to break the bread of life to all the needy inhabitants of these destitute islands. We intend, if possible, to visit the most needy and destitute islands regularly and often. This will occasion much toil and exposure to perils, both by land and by sea; but in the strength of the Lord I hope we are all prepared to meet them, to live and to die in the delightful, the honourable work in which we are engaged. Last Sabbath was the most happy day I ever spent on earth. The

two ordinances were administered, and four sermons preached by us to crowded and attentive congregations. Methinks I could almost now say, "Now lettest thou thy servant depart in peace," &c.; but no, I want to *work* here first, and see *more* of the salvation of God.

The plan mentioned by Mr. Quant would necessarily occupy considerable time in its completion. For the result of the investigation of the out-islands we must therefore wait a little longer. In the meanwhile, the following extract of a letter from our laborious missionary, Mr. Burton, supplies pleasing evidence of the general progress of the work of God, and encourages the hope that, in due time, the mission may be strengthened by pious and intelligent helpers, raised up on the spot. "The churches here are prospering; and from the out-islands I am constantly receiving such earnest requests for help as show that the Spirit of God is preparing the people for the Lord. Brother Bourn is now visiting Crooked Island, and brother Quant, Rum Key."

I have the great pleasure of being able to say that among the increase with which God is favouring us in Nassau, there are two who excite my hopes that God may employ them. One of them, whose name is Archibald Taylor, has been a member of the church nearly a year; and a teacher in the sabbath-school nearly double the time. He is a carpenter by trade, reads with tolerable correctness, and writes, and understands something of arithmetic. I think his prayers indicate both devotion and ability. Some time since I began to give him and two others instruction on two or three appointed days of the week, with the hope of qualifying them for being school-masters on the out-islands; but they were under the necessity of giving it up, because the persons for whom they laboured would not employ them in that way.

There is also a boy in the church, named Samson Boodle, of whom I have hopes, if God in mercy preserve and bless him. I baptized him in May, but several months before his baptism I thought he gave evidence of conversion to God; and though I never mentioned the feeling to any one, on account of his being so young, I was often led to hope it might please God to employ him some day. Without knowing any thing of my feelings re-

specting him, brother Pearson said to me one day, "I think if Samson is preserved, he is likely to be useful as a native teacher." And without knowing any thing of this, brother Quant said to me just before leaving for Rum Key, "That boy will be a teacher." We may all be wrong, but when there is evidently what we generally consider a promise of future usefulness, surely such a youth should be taken and taught. In some respects his youth is an advantage. He is an apprentice; and as he is a house-servant, has three years almost to serve of his time. I think he might be hired. As the law is, his time might be purchased; it would be perhaps forty dollars.

### BELIZE.

The following extracts from the correspondence of Mr. Henderson, our Missionary at this station, will show the urgent moral wants of the population, and the diligence with which he is labouring, as far as in him lies, to supply them.

*June 15th.*

By a gracious dispensation in the goodness of the Almighty, a state of bodily health, far exceeding my expectations, is given me; so that, with the exception of one instance, from incaution (I suppose), I caught a cold, which produced a slight affection of the lungs, we have enjoyed uninterrupted good health ever since our arrival in this country. Our whole strength is now in full employment from morning to evening every day, to a degree which has no parallel in any former experience; still the whole demands upon us are not supplied; nevertheless, I see not things in such order yet, which would justify me in requesting the assistance of either Missionary or teacher from England. I have no hesitation in saying, that both the one and the other would be very acceptable soon. A change of the kind that has taken place here, I believe, is generally favourable to improvement, unless in cases of an extraordinary individual. It has proved so here: the congregation has more than doubled its number; the Sabbath-schools, from seven or eight scholars, to upwards of an hundred. Prayer-meetings are well attended to; and it is hoped that there is a work of the Holy Spirit reviving amongst us. Three persons are ready for baptism on Thursday next; one of whom, a white person, I hope will become useful

in the church as a deacon, along with a black brother, whom we have been thinking of setting apart to that office; this becomes the more necessary from the nature of my engagements with the various schools which are in operation, that their visiting amongst the members and inquirers may remedy any deficiency on my part. Our week-day schools are at present in a flourishing condition, and promise farther increase, especially the infant department; already we have above seventy children in it, conducted entirely by Mrs. H., until last week, when we took in a pious female of the Wesleyan connexion (as we had none among ourselves calculated for such a duty) as an assistant, and preparatory to her undertaking another of the same kind in another part of the town, at a future period (God willing): we have considered this circumstance as marking, in no ordinary degree, the Divine superintendence, seeing she may be expected to have gained a sufficient acquaintance with the mode, to enable her to conduct the school when Mrs. H. expects to be incapable. The boys'-school does not increase so rapidly, having difficulties of rather a formidable nature to contend with. There are, however, about thirty scholars in it, whose progress begins to draw public attention. It is a pleasing sight each evening, after the exercises of the day, to see about 100 children assembled out of both schools to worship the true and living God. Amongst them it is as the seed sown or thrown on the waters, we may expect to see it after many days. There is another department of school operations not less interesting to us at present, that is, an evening school for a limited period, exclusively for apprentices of all ages, gratuitously. We have upwards of fifty; many of whom began their letters with us, and have already, by application, entitled themselves to the present of the British and Foreign Bible Society; by which means it appears we shall have the disposal of by far the largest share of that donation in the settlement.

*August 1st.*—The case (of school-books, slates, &c.) by the Orythea, is indeed a treasure of incalculable worth to our schools, at this crisis in particular; before its arrival so greatly were we driven, that we had actually begun to cut the lesson cards in two, to have a piece for each class: besides, the schools on the Mission premises are not all which depend on us for supplies (though they would be well worthy of attention, as they now comprehend a number amounting to



about 200 scholars, receiving, at least, weekly instruction, with a great probability of increase); three others, one at the new settlement, about 100 miles to the southward, as well as two at our preaching stations in the villages near Belize, share of the common stock. May the Lord of grace bestow upon my dear English Christian brethren a rich recompence for their generosity toward the woeful wilds of Honduras Bay. For our part, we are daily exerting our utmost strength, to give effect to the gift. The desire for instruction does not decline; but there is an awful state of vice and ignorance to contend with; which, when I contemplate, I feel deeply at the paucity of the means in operation. Even among the members of the church, I have had to exercise wholesome discipline upon some that might have been expected to be pillars in the house of our God. I find the third commandment sadly disregarded amongst them. Many I find cannot, nor are attempting to learn to read; and many others have not the word of God in their house, though they have a name in the church. Though we have no Bibles ourselves, nor can obtain a supply in the settlement, we have proposed to receive weekly subscriptions from the members, not excusing those who cannot read, that their houses may be furnished with the sacred volume. It is my hope and recommendation, that those who cannot, should call on those of their neighbours who can, to read for them. Our congregation is by no means crowded; though there has been considerable increase, there is yet room. There is also a spirit of inquiry abroad among the young men in particular, from which quarter I hope the Lord will reap in due time his harvest. The exposition of Scripture appears, under God, to have excited the latter.

### SOUTH AFRICA.

A letter from Mr. Davies, dated Graham's Town, March 17th, announces that himself and family had been mercifully preserved amidst the calamities which have fallen upon that district, though they shared fully in the alarm and confusion arising from such a state of things. He states:

When the first alarm was given, we had not more than about 100 soldiers that could be called to the field; while,

on the other hand, the Kaffirs could have surrounded us with at least 23,000 armed men. But mercifully for us, they were given up to their own insatiable cupidity, and love of plunder, which led them to whatever quarter they thought that the capture of cattle was probable. In the meantime, we gathered strength; and in a very short time they found, that effectually to attack Graham's Town, was perfectly impracticable. The consequences of this unhappy irruption, as you may suppose, are disappointment, loss of life and property, and in many cases great distress both of mind and circumstances. Hundreds of families, who, after ten or twelve years of toil, and labour, and hard-living, were just beginning to realize the fruit of their perseverance, and who were surrounded by comparative affluence and comfort, were at once, and very unexpectedly, stripped of their all. Their herds were murdered—their flocks were stolen—and their houses were burnt; whilst they themselves were forced to fly for an asylum either to Graham's Town, or to some adjacent military post; many of them having nothing which they could call their own but the clothes in which they stood. At first, even Graham's Town was filled with great anxiety and alarm. The men incessantly carried arms—the women and children, especially at night, left their houses, and repaired for safety, either to the church, or to the prison—or to some other place which they deemed well fortified. Mrs. Davies and myself took refuge in one of the cells of the jail, and for once found, by experience, that good and evil are mere relative terms; and that, what to one man, in one kind of circumstances, may be a positive evil, may also be to another man, in other circumstances, positive good. And I often said, "Thanks be to Providence for a jail." We were forced to leave our house and property to the care of Providence, and I am glad to say we sustained no loss.

All the Missionaries are driven from Kaffirland, and most of their stations are burnt; and the property on some of them, including houses, wagons, furniture, books, &c., was of very considerable value.

With respect to ourselves as a church, I have not much to say. However, we have no reason to complain. Our congregation is not quite so good as it was before the commencement of this war. At first, it was nearly scattered; for two Sundays we had scarcely any body. But when the town regained its usual tranquillity, the people filled up their places as usual.



*Contributions received on account of the Baptist Missionary Society, from November 20, 1835, to January 20, 1836, not including individual subscriptions.*

Bedfordshire, by John Foster, Esq.			
Biggleswade.....	15	0	6
Blunham.....	2	9	0
Sharnbrook.....	4	0	0
		21	9 6
Cornwall Auxiliary, by the Rev. J. Spasshatt:			
St. Austell Branch.....	17	16	10
Truro.....	53	4	3
Helston.....	13	1	10
Chacewater.....	10	12	8
Redruth.....	40	7	10
Penzance.....	14	7	3
Falmouth.....	43	2	6
Marazion.....	5	18	1
Padstow.....	1	15	0
		200	6 3
Previously acknowledged.....	70	0	0
		130	6 3
Suffolk, Collected by the Rev. Thomas Middleditch:			
Barton Mills.....	2	4	0
Bilderston.....	2	7	5
Bury.....	18	4	0
Diss.....	3	11	6
Eye.....	9	9	6
Framsden.....	1	0	8
Grundisburgh.....	3	3	6
Hadleigh.....	1	8	7
Ipswich.....	43	3	0
Newmarket.....	0	10	3
Otley.....	6	1	0
Rattlesden.....	0	15	8
Shellanger.....	3	7	0
Stoke Ash.....	2	11	6
Stowmarket.....	5	13	6
Stradbroke.....	2	10	6
Walton.....	6	10	8
Wattisham.....	3	12	3
		116	4 6
Hitchin, Collection, by Rev. E. Carey..	13	8	2
Kent Auxiliary, by Rev. W. Groser, on account.....	7	0	0
Chelsea, Collections and Sunday School, by Mr. Skerritt.....	22	4	0
Wimborne, Subscriptions, by Mr. Miell.....	4	5	9
Thrapston, Auxiliary Society, by Mr. Collier.....	18	0	0
Hertford, Collection, by Rev. E. Carey..	10	15	8
Devonshire Square, Collection, Dec. 13, after Sermons by Rev. J. H. Hinton.....	25	10	0
Reading, Auxiliary Society, on account, by Mr. Williams.....	25	0	0
Newbury, Collection and Subscriptions, by Rev. T. Welsh.....	40	4	6
West Haddon, Collected by Mrs. Hanbury	4	0	0
Derby, Collections, &c., by Rev. W. Hawkins.....		38	17 6
Burton-on-Trent, Collected by Mr. Tomlinson.....	0	10	3
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson, Treasurer.....	126	12	0
Previously acknowledged.....	100	0	0
		26	12 0
Newcastle-upon-Tyne, New Court Auxiliary, by Mr. H. Angus.....		7	14 10
Downton, Collection and Sunday School, by Rev. John Clare.....	10	0	0
Norwich and East Norfolk, by John Culley, Esq., Treasurer (particulars not sent).....	187	5	0
Yorkshire, Colne District Auxiliary, by Rev. J. D. Marsh, Secretary:			
Accrington.....	18	13	1
Barnoldswick.....	3	16	6
Burnley.....	8	8	10
Cowling Hill.....	4	2	0
Colne.....	7	4	8
Earby.....	2	8	1
Sabden.....	10	13	6
Sutton.....	7	4	10
		62	1 6
Oxfordshire Auxiliary Society, by Mr. Huckvale:			
Alcester.....	13	17	3
Chipping Norton.....	4	5	0
Bloxham.....	1	15	2
Bourton, (moiety).....	7	10	6
Burford.....	1	10	0
Cirencester.....	9	11	6
Woodstock.....	5	0	0
		43	9 5
Wingrove and Aston Abbots, by Rev. T. Aston.....		2	10 6
Huntley, Youth's Missionary Society...	1	0	0
Misses Spurden, Missionary Box.....	1	5	0
Westmancoate, collected by Rev. T. Liddell.....	3	2	6
Sutton-on-Trent, collection, by Mr. Lomax.....	6	14	6
Oxford, collected by Miss Collingwood:			
For Calcutta School.....	10	12	6
For Spanish Town do.....	9	3	6
		19	16 0
Leeds, by Rev. James Acworth, (Female Education £6. 3s. 6d.).....		7	18 0
Elgin, Missionary Society, by Rev. N. McNeil.....	4	0	0
Walworth, York-street, part of a collection at Rev. G. Clayton's.....	34	6	6
High Wycombe, collections and subscriptions, by Mr. Hearn.....	30	0	0

## DONATIONS.

Banister Flight, Esq.	for Chitpore School.....	5	0	0
John Foster, Esq., Biggleswade,	Do.....	5	0	0
Mrs. Foster and Mrs. Hall, Do.	Do.....	5	0	0
Mr. Stockley, Walworth.....		1	0	0
G. F., after reading January Herald.....		45	0	0
Mr. Thomas Gurney, for Mrs. Coultart's School.....		10	0	0
Friend, by the Secretary.....		6	7	7
Proceeds of Silver Plate, sold.....		4	12	6
Mr. W. Cozens, and Friends, for Mr. Phillippo's School.....		20	0	0
LEGACY.—Mr. Giles Welsford, late of Exeter, by H. Rawling, Esq., Executor.....		57	19	3

## TO CORRESPONDENTS.

Mr. Phillippo, of Spanish Town, wishes very gratefully to acknowledge the kindness of various friends, in sending him presents of books and fancy articles, for libraries and schools.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.